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THE  
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WITH A VIEW OF

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# INDEX

TO THE

## PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

- Africa. (See Zulu, West Central, and East Central African Missions.) East Africa, 7, 43, 72, 90, 226, 253, 267, 335, 336, 376, 433, 504; H. M. Stanley, 44, 89, 133, 173, 228, 312, 353, 355, 522; The Congo, 72, 159, 162, 206, 254, 293, 336, 354, 375, 376, 414, 545; Uganda, 32, 73, 99, 160, 293, 337; Abyssinian slaves rescued, 73,504; The Basutos, 74, 253; Strong drink in, 91, 207; The Garenganze, 161, 553; The Barotse, 161; German occupation of West Africa, 206; Tippu-Tib, 208, 355; Slave-trade, 208, 412; Nyasaland, 207, 223, 377, 414, 504; F. S. Arnot, 179, 253, 553; The Zambesi, 254, 336, 505, 546; Livingstonia, 254, 412; South Africa, 254, 414, 546; Khamé, 292; Central Soudan, 293; Lovedale, 294; The Balolos, 294; A captured slave, 337; Evangelization of, 449; British Zambesia, 545.
- Africa, East Central Mission. Items, 177, 350; Explorations in Gaza country, 6, 55; Kambini, 110; New site, 287; Gospel not desired, 334; Annual survey, 445; Schools at Kambini, 495.
- Africa, West Central Mission. Items, 307, 350, 392, 431; Chisamba, 66, 192; Bailundu, 67; New station, 110; Pastor at Bailundu, 192; Revolution at Bihé, 242; Death of Dr. Webster, 265; Reinforcements, 265; New king of Bihé, 287, 366; Progress at Chisamba, 288; Making gods, 288; Chisamba — A superstition, 305; Friendliness of the people, 368; Proposed railroad, 396; Singular custom, 412; Annual survey, 445; King Kwikwi's war, 534; Kamondongo, 535.
- Almanac, American Board, I, 44, 517.
- Annual Meeting, 173, 350, 429, 518, 557; Reports of Committees, 569.
- Annual Survey, 439.
- Articles. The call for 1889, 9; Work in India, Special objects, 9; Sofia, the capital of Bulgaria, 11; Canon Taylor on missionary methods, 13; Turkey fifty years ago and now, 16; Self-help, 19; Wanted without delay, 50; The injustice done to missionaries, 51; Topes, 53; The report of the London Missionary Conference, 54; The expedition to the kraal of Gungunyana, Gaza country, 55; Rev. Giles F. Montgomery, of Turkey, 58; Mrs. Addie Bissell Robbins, of the Zulu Mission, 60; A work for young people's Societies of Christian Endeavor and Sabbath-schools, 94; Mardin in Mesopotamia, 94; Missionary work in the Samoan Islands, 97; A revolution in Central Africa, 99; The Doshisha University at Kyoto, Japan, 100; Atotonilco, Northern Mexico, 105; Mrs. Margaret L. Walkup, of Micronesia, 107; A missionary secretary's visit to Montreal, 135; Constantinople, 136; The story of Pang-Chuang chapel, 139; Rev. Isaac G. Bliss, D.D., of Constantinople, 141; The Greek church, 143; The pope and the Armenians, 145; Our mission schools in India, 181; Two more specials, 182; The crisis in the London Missionary Society, 183; The Rev. Dr. Schneider — a fitting memorial, 184; The new constitution of Japan, 185; The missionary potato-patch, 187; Asceticism in missions, 229; The Pasumalai Institution, Madura Mission, 231; Two special calls from Western Turkey, 232; Church building in the foreign field, 233; Our great responsibility, 235; The last call to Japan, 235; The church at Kobe, Japan, 272; What one hundred dollars will do in China, 273; Ten years in the Marathi Mission, 274; From the church in Sholapur, India, 275; The mission in Bulgaria, 275; Living like the natives, 278; Dr. A. H. Webster, of West Central Africa, 314; A Buddhist and a Christian evangelist in Okayama, 315; A notable conversion in India, 317; Are the obstacles to the world's conversion insurmountable? 318; The Turkish government and American schools, 323; "Cheap missionaries," 356; The women of Japan: A memorial, 358; The International Missionary Union, 359; Condensed sketch of the Foochow Mission, 1847-1888, 361; Marash Theological Seminary, Central Turkey, 397; A revival at Aintab, Central Turkey, 398; Native pastors, 400; The interior of Turkey, 401; Rev. Elijah Robbins, of the Zulu Mission, 402; The destruction of the "Altar of heaven," 435; The beginnings of the Doshisha at Kyoto, 437; Annual survey, 439; The evangelization of Africa, 449; The place occupied in missionary work by prayer, 457; Twenty years in Japan, 486; The basis of society, 529; The Bithynian Union, 524; China: her new railway and her great men, 532; The financial problem for 1890, 527.
- Austrian Mission. Items, 46; Work for America, 48; Eastern Bohemia, 158; Tabor, 289; Annual survey, 439; Recent growth, 495.
- Arrivals, 34, 76, 118, 164, 212, 256, 298, 341, 381, 417, 509, 549.
- Belgium, 253.
- Bibliographical. S. Wells Williams's Life and Letters, 33; Miss West's Romance of Missions, 33; Maclay's Budget of Letters from Japan, 34; Autobiography of S. I. Prime, 34; Monday Club Sermons, 34; Tale of Home and War, 34; Crisis of Missions, 44; Report of the London Conference, 54; Abner Kingman's Life — Thwing's Working Church, 76; The Assam Mission, 116; Liggins's Value and Success of Foreign Missions, 117; Memoir of William P. Alexander, 117; Life of George M. Gordon, 117; Smith's Questions of the Ages, 117; Pomeroy's Ethics of Marriage, 118; Gracey's Medical Work of Woman's Foreign Missionary Society of the M. E. Church, 118; Revell's Missionary Biographical Series, 164; Farwell's Life of William Carey, 164; Williams's Old Highways in China, 164; Arnot's

- Garenganze, 211; Ned Harwood's Visit to Jerusalem, 211; Rawlinson's Story of Phœnicia, 211; The Missionary Year-Book, 296; Two Decades of Woman's Work; A Church and her Martyrs; Underhill's Divine Legation of Paul; The Path to Wealth, 297; Songs of Praise — The Gospel of Matthew in Formosan, 298; Prentiss's Stepping Heavenward — Current Discussions in Theology — Foster's Christian Progress in China, 339; Clark's Mossback Correspondence — Guinness's In the Far East — Storrow's Popular Objections to Foreign Missions, 340; Campbell's Madagascar — Islam and Christian Missions, 380; Thompson's Foreign Missions — Magoun's Asa Turner, 416; Map of Central Africa, 417; Autobiography of John G. Paton, 508; Campbell's Missionary Success in Formosa, 508; Davis's Christian Evidences, Christ or Confucius, Which? Ashe's Two Kings of Uganda, 548.
- Central Turkey Mission. (See Turkey.)  
Church Missionary Society (English), 266, 267, 270, 352, 376, 523.
- Ceylon Mission. Items, 154; Religious quickening — Manepy, 28; Spirit of self-sacrifice, 49; Religious interest in the college — Girls' schools, 71; Sabbath question; Work of the year, 406; Educational work, 407; Annual survey, 441.
- China. (See North China, Foochow, Shansi, and Hong Kong Missions.) Items, 178, 222, 227, 310, 311, 396; Favorable proclamation, 75; Yellow River disaster, 92; A terrible famine, 115, 132; Statistics of Protestant missions, 162; Riot at Chin-Kiang, 210; Confucius and his descendants, 217; Self-supporting mission, 225; Opium-poisoning, 255; Famine relief, 179, 270; What one hundred dollars will do, 273; Helplessness of heathenism, 296; Railways in, 211, 307, 354, 431; "Old Wang," 339; Bible in, 379; Roman Catholic missions, 415; Retaliation, 432; Destruction of the "Altar of heaven," 435; Annual survey of missions in, 445; Pagan prayers, 505; Gambling, 506; Taoism, 522; Her new railway and her great men, 532; Confucianism, 547.
- China, North Mission. Items, 133; Opening at Lin Ching, 61; Tour in Honan, 107; Story of Pang-Chuang chapel, 139; Yucho — An open door, 155; Woman's work, 179; Out-stations of Peking, 199; Sixteen years at Tung-cho, 200; Out-stations of Pang-Chuang, 201; Religious quickening at Tung-cho, 202; Awakening at Pao-ting-fu, 249, 329; Pang-Chuang, 281; Out-stations of Pao-ting-fu, 330; Religious fairs — Doing good, 408; Visible changes — Roads, 501; First Congregational ordination, 542; The schools — Woman's work, 543.
- Committees, Reports of, 569.
- Critics of Missions, 4, 90, 93, 180, 353, 356, 392.
- Deaths, 35, 76, 118, 164, 256, 341, 380, 418, 509.
- Departures, 35, 76, 212, 256, 298, 341, 380, 417, 509, 549.
- Donations, 35, 77, 119, 165, 212, 256, 299, 341, 381, 418, 510, 549.
- Eastern Turkey Mission. (See Turkey.)  
Editorial Paragraphs, 1, 43, 87, 129, 173, 221, 265, 307, 349, 389, 429, 517.
- Egypt, 294.
- European Turkey Mission. (See Turkey.)
- Financial, 1, 43, 87, 129, 173, 221, 265, 307, 349, 352, 389, 429, 517, 519, 527.
- Foochow Mission. Items, 177; From Foochow to Shao-wu, 154; Shao-wu, 280; Dr. Chin, 280, 513; Religious awakening, 329; Condensed sketch, 361; Chinese charity-house, 500; Inquirers at Shao-wu, 541.
- French Missions, 414.
- Hong Kong Mission. Claims and needs, 29; Out-stations, 198, 374.
- Indians in New York, 271.
- International Missionary Union, 359.
- Italy, 176, 253; Count Campello, 415.
- Illustrations. Sofia, the capital of Bulgaria, 12; Zulu kraals in Natal, 40; A Zulu chief, 42; The tope of Sanchi, 52; The Euphrates at Gaban Maden, 84; The Tigris near Diarbekir, 86; City of Mardin, Eastern Turkey, 95; The hand in the jar, 125; Shiba Onko's presence of mind, 126; The good ears and tongues, 127; Constantinople — The Galata bridge across the Golden Horn to Pera, 137; The chapel at Pang-Chuang, Shantung, China, 139; The harbor of Pago-Pago, Tutuila, Samoa, 169; A Samoan Fale-Tele, or council-house, 170; Malietoa, king of Samoa in 1839, 171; Samoan duck-duck dancers, 172; Temple of Confucius, 218; A Chinese court of justice, 220; College Hall, Pasumalai, India, 231; The church at Lukunor, 262; A Mortlock sailing canoe, 263; Pupils of the school at Ruk, 264; The new church at Kobe, 272; The old Leper Asylum, Jerusalem, 301; The new Moravian Leper Home, Jerusalem, 305; Dr. A. H. Webster, 314; The church and schoolhouse at Hingangaw, 346; Schoolgirls of India, 347; The "Bandy," or bullock-cart, of India, 348; Tippu-Tib, 355; Chief of the devil-worshippers, 385; High priest of the devil-worshippers, 386; Dance of the devil-worshippers at the tomb of Sheikh Adi, 387; Yezidee women, 388; The Theological Seminary and Girls' College at Marash, Central Turkey, 397; A Greek peasant woman, 425; Kerassoun, on the Black Sea, between Ordoo and Trebizond, 427; Greek young men, 428; The Temple of Heaven, Peking, 436; The building used by the first theological class at Kyoto, 438; Dr. Ch'in and his friends, 514; The sitting-room of a wealthy Chinaman, 515; Adventure with a lion, 555; River-crossing in Africa, 553.
- India. (See Marathi and Madura Missions.) Items, 255, 271; Work in, 9; Rukhmabai, 75, 255; The Vedas, 75; Revival of Hinduism, 70, 163; Mission schools in, 181; N. Sheshadri, 210; Zenana work, 254; Telugu Mission, 295; Notable conversion in, 317; Syrian Christians — Jesuitism and the Bible, 338; Village school and church, 345; Strong drink in, 349; Oxford and Cambridge brotherhoods, 377; Perversions of Rome — An Indian reformer, 378; Deadly wild beasts in, 395; Educational work, 520; Brahma-Somaj, 521.
- Japan. (See Japan Mission and Northern Japan Mission.) Items, 3, 223, 349, 430; Native gentlemen at the Missionary Rooms, 4; Church Union in, 49, 309; The Japan Mail on missions in, 91; Two Japanese stories, 125; The new constitution, 130, 185; Statistics, 134; Colonel Olcott in, 176; Viscount Mori, 177; Buddhism, 178; Statistics of missions, 209; Treaty revision, 224; Misrepresentations of missionaries, 224; Last call to Japan, 235; Along the Inland Sea, 250; Takahashi, 251; Foreigners in, 267; Unitarians in, 268, 393; Herr Spinner's testimony, 310; A Buddhist service, 313; A Buddhist and Christian evangelist, 315; The women of, 358; Twenty years in, 486.
- Japan Mission. Items, 131, 177; The Doshisha, 3, 45, 100, 131, 156, 203, 222, 389, 432, 437;



- Christian work in Hokkaido, 30; The Ainos—Government teachers, 31; New churches on Kiushiu, 62; Kumamoto—Restrictions imposed, 109; Southern Kiushiu, 156; Revival in the Doshisha, 203; A saint translated—Gospel in a prison, 204; Convict's prayer—Revival at Kobe, 205; The church at Kobe, 272; Revival—Church at Tottori, 283; Attitude of the Japanese, 284; Province of Ise—Kiushiu, 333; Willing listeners, 375; Statistics, 390, 431; Summer Bible school, 408; Okayama, 409; Tamba and vicinity, 410; Woman's work, 411; Annual survey, 441; Appeal of the mission, 490; Earthquakes at Kumamoto, 502.
- Japan, Northern Mission. Light and shade, 63; Nagaoka, 157, 252; Sendai, 252.
- Jews, 395.
- Korea, 255, 352.
- Labrador, 115.
- London Missionary Conference, 2, 54.
- Madura Mission. Items, 182; Revival of Hinduism, 70; Tirumangalam and Tirupuvanam, 197; Chincona plantations, 198; The Pasumalai Institution, 230; The reproach of the cross, 373; Juvenile evangelists, 374; Native pastors, 400; Annual survey, 440; The gospel proclaimed, 539; A representative Hindu, 540; A representative Moslem, 540; Growth amid persecution, 541.
- Marathi Mission. Items, 248; A prayer-tree, 28; Out-stations of Bombay, 69; Testimony of native officials—Parell—Worli, 114; Lalitpur, 195; Rapid growth, 119; Ten years in, 274; Church in Sholapur, 275; Annual survey, 440; A Moslem convert, 538.
- Mexico, Northern Mission. The annual conference—Out-stations, 65; A chapel for Hermosillo, 88; Atotonilco, 105; 150 miles to church, 190; A new church, 241; Hermosillo, 286; Zaragoza—El Valle, 334; Annual survey, 439.
- Mexico, Western Mission. A hopeful outlook, 157; Annual survey, 439.
- Micronesian Mission. Items, 2, 6, 89; From Ponape, 63; School on Kusaie, 64; Arrival of the *Star*, 188; Ponape, 189; From the Mortlock Islands, 237; Ruk—A battle, 238; Marshall Islands, 239; *Morning Star's* report, 1888–89, 261; The Gilbert Islands, 285; Annual survey, 447; From Ponape, 544.
- Madagascar. Items, 115, 505; Growth of Christianity, 210; The drink traffic, 415.
- Maps. Samoan Islands, 98; Mortlock Islands, 237; Island of Ponape, 189; The Foochow Mission, 362.
- Marriages, 35, 381, 418, 509.
- Mexico. (See Western and Northern Missions.)
- Miscellany. Missionary unbelief, 416; Steadfast under persecution, 507; What a Zenana is, 507.
- Missionary campaigns, 129.
- Morning Star. Items, 2, 89, 188, 261, 308.
- Missionary Herald, 266, 517.
- New Hebrides. Items, 295; The home of a native, 116; Death of a chief, 163.
- New Guinea, 432, 506.
- Notes from the wide field, 32, 72, 115, 159, 206, 253, 292, 335, 375, 412, 504, 545.
- Ordinations, 256.
- Persia. Among the Moslems, 337.
- Polynesia. The Samoan Islands, 43, 97, 129, 169, 255, 308, 506; The Society Islands, 295; The Fiji Islands, 379; Tahiti, 547.
- Reports of committees on annual report, 569.
- Roman Catholic Missions, 74, 415.
- Sandwich Islands. Items, 433; Japanese in, 176; Leprosy in, 179; Evangelical Association in, 434.
- Shansi Mission. Items, 108, 203; Work in villages, 30; Fen-chow-fu—Tai-ku, 282; Willing listeners, 331; With the people, 502; A Christian helper, 543; The heart opened, 543.
- Simultaneous meetings in Massachusetts, 310, 351, 390, 391, 429.
- Spanish Mission. Items, 228; Evangelical agencies, 208; A missionary society, 243; Annual report, 369; Not afraid of Protestants—Bilbao, 403; Annual survey, 439.
- Student volunteers, 134.
- Sunday-school libraries, 175, 269.
- Tabular view, 8.
- Treasurer's report, 492.
- Turkey. (See below.) Items, 226; Robert College, 6; Fifty years ago and now, 16; Brigandage, 47; Ancient Armenia and the Armenian Church, 83; Restrictions upon the press, 130; Constantinople, 136; The Greek Church, 142; The pope and the Armenians, 145; Prayer for rain, 269; Mousa Bey, 270, 433; The government and American schools, 323; Concerning the Yezidees, 385; A Greek town in, 424.
- Turkey, Central Mission. Marsh—Distress, 24; Central Turkey College, 25, 175; Burning of Girls' Seminary, 113, 221; Poverty—Aleppo, 151; Awakenings—Tarsus, 246; Hadjin, 371; The revival at Aintab, 391, 398, 405, 496, 520; Marsh Theological Seminary, 397, 430; Annual survey, 443.
- Turkey, Eastern Mission. Items, 355; Notes of a touring missionary, 25–28; Mardin, 94, 152; Poverty and famine, 152; Egin and out-stations, 153; The *Zornitsa*, 176; Koordistan—Missionary finance, 247; Malatia, 248; Educational work, 290; Leavening the old church—Persecution at Mosul, 291; South of the Taurus, 326; In Koordistan, 327; Harpoot—Annual report, 371; Van—Annual report, 372; From the Caucasus, 498; Shushi, 499.
- Turkey, European Mission. Items, 182, 404; Sofia, the capital of Bulgaria, 11; Boarding school in Samokov, 20; An important field—A new church, 21; A Bible to Prince Ferdinand, 92; Work among women, 149; Monastir, 193; Dr. Greene, Concerning the mission, 275; Macedonia—Colportage, 289; Opposition, 324; Annual survey, 439; Opposition of Ecclesiastics—Albania, 536; The Strumitsa region, 537.
- Turkey, Western Mission. Items, 433; Anatolia College, 19, 22; A happy death, 22; Nicomedia, 67; Adabazar—Tour in Asia Minor, 68; Trebizond—Persecution, 111; Yozgat—Broosa, 112; Religious quickening at Sivas, 149, 193; Smyrna—Manisa—Adabazar, 150; Awakening at Cesarea—Ordoon, 194; Two special calls, 232; Marsovan—Amasia—Broosa, 244; The Gedik Pasha work, 245; Cesarea and out-stations, 246; Divrik—Out-stations of Marsovan, 325; Moses Stepanyan, 370; Annual meeting—Church at Samsoun, 405; Annual Survey, 443; Bithynia Union, 524.
- West Central Africa Mission. (See Africa.)
- Western Turkey Mission. (See Turkey.)
- Walker Home, 228.
- Woman's Boards, 223.
- Young People, For. The Zulus at home, 39; Ancient Armenia and the Armenian Church,

- 83; Two Japanese stories, 125; How the gospel reached Samoa, 169; Confucius and his son of the seventieth generation, 217; The *Morning Star's* report to her stockholders for 1888-89, 261; Christian work among lepers, 303; A village school and church in India, 345; Concerning the Yezidees, 385; A Greek town in Turkey, 424; Dr. Ch'in Min-Wang, 513; Across Africa, 553.
- Zulu Mission. Items, 324; Zulus at home, 39; Revival at Umsunduzi, 191; Umtwalume, 369; Annual survey, 445.

## INDEX OF NAMES.

[The names of those not Missionaries or Assistant Missionaries of the A. B. C. F. M. are printed in italics.]

- Abbott, Amos, 256.  
 Abbott, Mrs. Anstice, 381.  
 Abbott, J. E., 114, 195.  
 Aiken, E. E., 61.  
 Ainslie, J. A., 291.  
 Aiden, E. K., 457.  
 Albrecht, G. E., 389.  
 Allchin, George, 333.  
 Allen, Herbert, 327.  
 Ament, W. S., 61, 155, 199, 219, 542.  
 Andrus, A. N., 212, 385, 417.  
 Andrus, Mrs. O. L., 417.  
 Ando, Consul, 176.  
 Arnot, F. S., 133, 161, 178, 211, 253, 350, 553.  
 Arms, Wm., 308.  
 Atkinson, J. L., 204, 272, 358.  
 Atwood, I. J., 417.  
 Atwood, Mrs. A. W., 417.
- Bailey, H. L., 381, 417.  
 Bailey, Mrs. N. C., 381, 417.  
 Baird, J. H., 21, 193, 289, 404, 536.  
 Baldwin, C. C., 361.  
 Baldwin, T. A., 244.  
 Ballantine, W. O., 248.  
 Barnum, H. N., 83, 141, 235, 318, 417.  
 Barnum, Mrs. M. E., 417.  
 Barnum, Miss E. M., 417.  
 Barrows, Miss M. J., 410.  
 Bartlett, Lyman, 509.  
 Bartlett, Mrs. C. C., 509.  
 Bartlett, Miss Nellie, 509.  
 Barton, J. L., 247, 291, 326, 355.  
 Bates, F. W., 6, 55, 287, 350.  
 Bates, Miss E. G., 509.  
 Beach, H. P., 201, 273.  
 Beach, Mrs. L. L., 179.  
 Bell, Miss Sarah, 7, 287, 412.  
 Bingham, Hiram, 312.  
 Bissell, L., 195.  
 Blavatsky, Madame, 134.  
 Bliss, Isaac G., 141, 290.  
 Blodget, Henry, 133.  
 Bond, Lewis, Jr., 193, 537.  
 Bowen, Marcellus, 401.  
 Bradshaw, Miss A. H., 76, 118.  
 Bridgman, H. M., 324.  
 Brooke, G. W., 293.  
 Browne, J. K., 25, 154, 371.  
 Bruce, H. J., 549.  
 Bruce, Mrs. H. P., 549.  
 Bruce, Miss H. L., 549.  
 Burrage, Miss F. E., 341.  
 Bush, Mrs. C. E., 153, 248.  
 Butler, John A., 418.
- Caine, W. S., 108.  
 Cary, Otis, 125, 129, 509.  
 Cary, Mrs. E. M., 509.  
 Case, A. B., 65, 241, 334.  
 Chamberlain, Jacob, 378.  
 Chamberlin, Miss L. B., 341.  
 Chambers, W. N., 498.  
 Chandler, J. E., 70, 256, 400.  
 Chandler, Mrs. C. H., 256.  
 Chandler, Miss Gertrude, 256.  
 Chandler, J. S., 10, 53, 198, 400.
- Chapin, F. M., 61, 107, 118, 396, 407.  
 Chapin, Miss J. E., 249.  
 Chester, Edward, M.D., 118.  
 Chester, Mrs. S., 118.  
 Chin, Dr., 280, 513.  
 Christie, T. D., 391, 430, 496, 520.  
 Ciapp, D. H., 30.  
 Clark, A. W., 48, 158, 289, 495.  
 Clark, Miss M. J., 502.  
 Clark, N. G., 9, 233, 439, 486.  
 Clarke, J. F., 324.  
 Coffing, Mrs. J. L., 34, 371.  
 Colliard, M., 336, 505, 546.  
 Cole, R. M., 118, 152, 290, 341.  
 Cole, Mrs. Lizzie, 341.  
 Constantine, George, 142, 212.  
 Cotton, H. A., 265, 298, 381.  
 Cotton, Mrs. G. M., 265, 298, 381.  
 Cozad, Miss Jennie, 381.  
 Crawford, L. S., 112, 370.  
 Crawford, M. A., 88, 286.  
 Crossett, J., 394.  
 Crosby, Miss E. T., 64.  
 Currie, W. T., 66, 110, 192, 288, 366, 367, 412, 536.
- Damien, Father*, 179, 306.  
*Damon, F. W.*, 434.  
*Daniels, C. H.*, 2.  
 Daniels, Miss M. B., 509.  
 Davis, F. W., 417.  
 Davis, Mrs. L. C., 417.  
 Davis, J. D., 203, 437, 548.  
 Day, Miss L. A., 324, 549.  
 De Forest, J. H., 529.  
 Denton, Miss Flora, 34.  
 Dewey, W. C., 94.  
 Dewey, Miss H. L., 418.  
 Doane, E. T., 64, 189, 544.  
 Dodd, W. S., 7, 112.  
 Dodge, W. E., 187.  
 Doughaday Miss A., 35, 118.  
*Drummond, Professor*, 223.  
 Dunning, Miss Mary, 212.  
 Dwight, H. O., 142.
- Eaton, J. D., 105, 190.  
 Eaton, Mrs. G. C., 106.  
 Ely, Miss M. A. C., 76, 298.  
*Emerson, O. P.*, 174.  
*Emin Pasha*, 7, 522.  
 English, W. F., 149, 325.  
 Evans, Miss J. G., 200, 543.
- Farler, Archdeacon*, 72.  
*Farnsworth, Ezra*, 566.  
 Fairbank H., 196.  
 Fairbank S. B., 164.  
 Farnham, Miss L., 68, 150.  
 Farnsworth, W. A., 194, 246.  
 Fay, W. E., 242, 287, 366, 392, 535.  
 Fay, Mrs. A. M., 366.  
 Fletcher, Miss J. E., 188.  
 Forbes, J. J., 256, 380, 417.  
 Forbes, Mrs. R. C., 380, 417.  
 Fowle, J. L., 129, 417.  
 Fowle, Mrs. C. P., 417.  
 Frazer, H. W., 212, 298.
- Frazer, Mrs. Susan, 298.  
 Fuller, Americus, 151, 175, 185, 398, 405, 520.
- Gardner, Geo. M., 417.  
 Gardner, Mrs. M. J., 417.  
 Gardner, H. D. J., 5.  
*Gariand, Capt. G. F.*, 89.  
 Gates, C. F., 152.  
 Gill, Miss A., 409.  
 Goldsbury, James, 417, 549.  
 Goldsbury, Mrs. M. G., 417, 549.  
 Goodenough, H. D., 39, 341, 509.  
 Goodenough, Mrs. C. L., 341, 509.  
 Goodrich, Mrs. S. B., 179.  
*Gordon, A. Y.*, 392.  
 Gordon, M. L., 284, 408, 409.  
 Graham, Dr. Harris, 151.  
 Graves, Miss S. E., 418.  
 Greene, D. C., 4.  
 Greene, J. K., 67, 136, 275, 395, 404, 524.  
 Griswold, Miss F. E., 509  
 Groat, Aldin, 6.  
*Guinness, Mrs. H. G.*, 90, 294.  
 Gulick, J. T., 549.  
 Gulick, Mrs. F. A., 549.  
*Gulick, L. H.*, 162.  
 Gulick, O. H., 62, 156, 177, 285, 333.  
 Gulick, S. L., 109, 502.  
 Gulick, W. H., 228, 403.  
 Gulick, Mrs. A. G., 243.  
 Gutterson, G. H., 70, 212.  
 Gutterson, Mrs. E. W., 212.  
*Gangunyan, A.*, 55.
- Hager, C. R., 29, 35, 118, 198, 374.  
 Hamlin, Miss C. H., 509.  
*Hamlin, Cyrus*, 16, 359.  
 Hance, Miss G. R., 298, 417.  
 Harding, Charles, 317.  
 Harris, D. H., 324.  
 Hartwell, Charles, 329, 500.  
 Haskins, Miss B. M., 212, 256, 298.  
 Hastings, E. P., 49, 71, 441.  
 Hastings, R. C., 71.  
 Hazen, H. C., 541.  
 Hazen, Mrs. H. A., 549.  
 Heald, Miss Alice, 35.  
 Herrick, G. F., 13, 151, 509.  
 Herrick, Mrs. H. M., 509.  
*Hitchcock, A. N.*, 1.  
 Holbrook, C. W., 60.  
 Holbrook, Miss M. A., 509.  
*House, E. H.*, 224.  
 House, J. H., 11, 20.  
 Howland, John, 157.  
 Howland, S. W., 29, 154, 441.  
 Howland, W. W., 28, 406.  
 Hubbard, G. H., 193, 329.  
 Hume, E. S., 69.  
 Hume, R. A., 28, 345.  
 Hume, R. W., Mr. and Mrs., 174.  
 Humphrey, Robert, 380.  
 Humphrey, Mrs. O. A., 380.  
 Hyde, C. M., 434, 447.



*Inouye, Count*, 3.

*Jenanian, H.*, 399, 430, 520.  
 Johnson, Miss L. E., 509.  
 Jones, J. P., 45, 539.  
 Jones, Miss Nancy, 110, 177, 495.  
*Joshee, A.*, 317.  
*Khamé*, 292, 546.  
 Kilbon, C. W., 60.  
*Kingsman, Abner*, 46, 76.  
 Kingsbury, F. L., 20.  
 Kinnear, H. N., 417.  
 Kinnear, Mrs. H. J., 417.  
 Kirtland, Miss L. E., 509  
 Knapp, Geo. C., 270.  
 Koerner, Miss Caroline, 35.

Ladd, Miss Ellen R., 509.  
 Lawrence, Miss C. D., 509.  
*Lawrence, E. A.*, 310.  
*Leavitt, Mrs. M. C.*, 115, 192.  
 Lee, L. O., 509.  
 Lee, Wilberforce, 256, 298, 381.  
*Liggins, John*, 224.  
*Li Hung Chang*, 431, 533.  
 Little, Miss A. C., 188.  
 Locke, W. E., 21, 536.  
 Logan, Mrs. M. E., 308, 380, 417.  
*Loomis, Henry*, 134, 209.  
 Lord, Miss A. M., 380, 509.

*Mackay, A. M.*, 48, 160, 337, 433.  
*March, Daniel*, 3, 180, 181.  
 Marsh, Geo. D., 536.  
 Marden, Henry, 24.  
 McBride, Dr. F. E., 417, 549.  
 McBride, Mrs. J. L., 417, 549.  
 McCornack, Miss M. E., 298, 417.  
 McLennan, Miss I. A., 35, 251.  
 McMahon, Miss A., 341.  
 McNaughton, J. P., 68, 150, 195, 351.  
 Mead, W. W., 151, 247.  
*Means, Mrs. J. O.*, 553.  
 Merritt, C. P. W., 249, 329.  
 Millard, Miss A. L., 114.  
*Mills, B. Fay*, 88.  
*Miller, Principal*, 520.  
 Montgomery, Mrs. E. R., 341.  
 Montgomery, G. F., 2, 35, 58.  
*Moody, D. L.*, 45.  
*Mori, Viscount*, 176.  
 Morrill, Miss M. S., 212, 298.  
*Mousa Bey*, 270, 433.  
*Mozoomdar*, 521.

Neesima, J. H., 3, 100, 131, 156, 222, 432, 437.  
*Neivus, J. L.*, 132.  
 Newell, Mrs. F. M., 245, 298.  
 Newell, H. B., 63, 109, 157, 252, 381.  
 Newton, Miss E. J., 298.  
 Nutting, Miss M. G., 97, 373.

*Olcott, Colonel*, 176, 204, 315.  
 Olmstead, Miss S. H., 509.  
*Opatinia*, 263.  
 Ousley, B. F., 334, 495.  
*Owen, George*, 522, 547.

Parmelee, M. P., 111, 194.  
*Paton, J. G.*, 434, 508.  
 Patrick, Miss M. M., 380, 509.  
 Pease, E. M., 89, 239.  
 Peck, A. P., 311.  
 Peck, Mrs. Celia, 341.  
 Pedley, Hilton, 417, 509.  
 Pedley, Mrs. E. A., 417, 509.  
 Peet, L. P., 35, 281.  
*Peloubet, F. N.*, 2.  
 Pettee, J. H., 204, 223, 235, 250, 315.  
 Pierson, Isaac, 227, 249, 329, 542  
 Pierson, Miss L. B., 341.  
 Pixley, Miss M. H., 298, 417.  
*Porter, E. G.*, 45.  
 Porter, H. D., 139, 532.  
 Powers, Miss H. G., 380, 549.  
 Pratt, Miss C. H., 417.  
 Preston, Miss A. L., 380, 549.  
 Price, C. W., 417.  
 Price, Mrs. E. J., 417.  
 Price, F. M., 108, 203, 282.  
 Price, Miss M. E., 212, 341.

*Quick, James*, 380.

Radford, Miss Mary, 417, 509.  
 Rand, F. E., 64, 188, 261.  
 Rand, Mrs. C. T., 107, 129.  
 Raynolds, G. C., 371.  
 Raynolds, Mrs. M. W., 372.  
*Rice, W. H.*, 187.  
 Richards, E. H., 287, 509.  
 Richards, Mrs. M. A., 509.  
 Riggs, C. W., 113.  
 Riggs, Edward, 325.  
 Robbins, Elijah, 402.  
 Robbins, Mrs. A. B., 2, 60.  
 Roberts, J. H., 212, 298, 501.  
 Roberts, Mrs. G. L., 298.  
 Rood, David, 233.  
 Rowland, G. M., 282.  
*Rukhmabai*, 75, 255.

Sanders, C. S., 246.  
 Sanders, W. H., 110, 431.  
 Sanders, Mrs. M. J., 431.  
 Schneider, Dr. Benj., 184, 394.  
 Scudder, Miss C. S., 430, 549.  
 Scudder, Doremus, 430, 549.  
 Scudder, Mrs. E. C., 549.  
*Scudder, H. M.*, 63, 549.  
 Searle, E. W., 307.  
 Searle, Miss S. A., 205.  
 Seelye, J. W., 341, 424.  
 Sheldon, Miss M. E., 68, 150.  
*Sheshadri, N.*, 210.  
 Smith, A. H., 92, 179, 201, 281.  
*Smith, Euan*, 226.  
 Smith, Miss Bertha, 509.  
 Smith, James, 418.  
 Smith, Mrs. Maud, 418.  
 Smith, J. F., 195.  
*Smith, Judson*, 135, 439, 449.  
 Smith, Miss I. V., 118.  
 Smith, Miss S. L., 188.  
 Smith, Stanley P., 75.  
 Snelling, Alfred, 261.  
 Snelling, Mrs. E. M., 380, 417.  
 Sprague, W. P., 154, 249, 298.  
 Sprague, Mrs. M. S., 298.  
 Stanford, A. W., 203.

Stanford, Mrs. J. H., 375.  
 Stanley, C. A., 178, 202.  
 Stanley, Miss M. E., 417.  
*Stanley, H. M.*, 44, 89, 133, 173, 228, 312, 353, 355, 522.  
*Stevens, E. O.*, 278.  
 Stimson, M. L., 203, 256, 544.  
 Stimson, Mrs. E. B., 256.  
 Stone, Miss E. M., 149, 227.  
*Storrs, R. S.*, 435, 518.  
 Stover, W. M., 192, 243.  
 Stover, Mrs. Bertha D., 350.  
*Straus, O. F.*, 323.  
 Swift, Miss Eva, 374.

Talcott, Miss Eliza, 251.  
*Taylor, Bishop*, 91.  
*Taylor, Canon*, 4, 13, 49, 90, 91.  
*Temple, Sir Richard*, 353.  
 Thom, D. M. B., 418.  
*Thompson, A. C.*, 416.  
 Thompson, J. B., 282, 331, 502, 543.  
*Tippu-Tib*, 208, 355.  
*Townsend, Meredith*, 356, 520.  
 Tracy, C. C., 19, 22, 244.  
 Tracy, J. E., 197, 298.  
 Tracy, Mrs. F. S., 298.  
 Treiber, D. J., 6, 188, 237.  
 Tucker, Miss Laura, 341.  
 Tyler, Josiah, 191, 324, 369, 393, 402, 418.

Van Allen, Frank, 118.  
 Van Allen, Mrs. H. D., 118.

Wagner, E. R., 417.  
 Wagner, Mrs. M. C., 417.  
*Walker, Mrs. E. H.*, 228.  
 Walker, J. E., 154, 280, 513, 541.  
 Walkup, A. C., 188, 285, 308, 417.  
 Walkup, Mrs. M. L., 2, 107.  
 Walter, F. A., 566.  
 Washburn, G. T., 230, 373.  
 Webster, A. H., 205, 287, 314, 350.  
 Webster, Mrs. M. M., 287, 412, 431, 534.  
*Westervelt, W. D.*, 256, 341.  
*Whately, Miss*, 294.  
 Wheeler, C. H., 35.  
 Wheeler, Mrs. S. A., 35.  
 Wheeler, Miss E. C., 417.  
 White, F. N., 252.  
 Whitney, H. T., 154, 513.  
 Wilder, G. A., 6, 55, 369.  
 Wilder, Mrs. A. T., 341.  
*Williams, John*, 169.  
*Williams, S. Wells*, 219.  
 Winchester, A. B., 330, 353, 509, 549.  
 Winchester, Mrs. E. J., 549.  
 Winsor, Richard, 74.  
 Winsor, Mrs. M. C., 538.  
*Wishard, L. D.*, 203, 268, 315, 409.  
 Woodhull, Miss K. C., 329.  
 Woodsides, T. W., 34, 67, 287, 534.  
 Woodsides, Mrs. E. D., 34.  
 Wright, A. C., 190.  
 Wright, Miss M. P., 509.  
 Wyckoff, Miss E. G., 179.

THE  
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THE receipts for the first three months of the financial year from donations were \$62,650; from legacies, \$7,758.35; a total of \$70,408.35. This is a falling off from the average for the preceding five years, for the corresponding months, of about \$4,000 from donations and about \$12,000 from legacies, a total deficiency of \$16,000. In view of this statement please read carefully an article on a subsequent page of this issue entitled "The Call for 1889." May we not look for a large increase during the months of December and January? What a splendid opportunity for generous New Year's thank-offerings!

THE American Board Almanac of Missions for 1889 is now ready, and it is believed it will furnish information in a more attractive form concerning the foreign missionary work not only of the American Board, but of all American and European societies, than can be found elsewhere in so small a compass. The almanac of previous years has met with great favor. It will be found that the present issue is larger and better than any that have preceded. Shall it not find a place in all our Christian homes? Its price is but ten cents. See advertising pages for terms by the quantity.

WE are happy to announce that Rev. A. N. Hitchcock, PH.D., pastor of the First Congregational Church of Kewanee, Illinois, has accepted the appointment of District Secretary for the Interior, to be associated with Dr. Humphrey, his work to be that mainly of Field Secretary. We have abundant reason for believing that he is preëminently fitted for this department of service, and that he will be most heartily welcomed by pastors and churches throughout the States of the Northwest.

ATTENTION is called to several pamphlets and leaflets which pastors and friends can obtain for free distribution, by application to the Missionary Rooms at Boston, New York, or Chicago. They are well adapted to be placed in the pews in connection with the presentation of the missionary work by pastors, or with arrangements for renewing subscriptions to the weekly offering for the coming year. Among them may be mentioned: "Our Annual Missionary Offering: How is it Distributed?" "The Weekly Offering: How shall it be Divided?" "The Call for 1889;" "The Field, Force, and Work, 1889;" "Our Financial Outlook," as well as the brief sketches of different missionary fields. Let missionary information be widely circulated among old and young.

OUR new Secretary for the Middle District, Rev. Charles H. Daniels, has already entered vigorously upon his work at the New York office, as successor to Dr. Kincaid.

ACKNOWLEDGMENTS are due in behalf of many of our missionaries to Rev. Dr. Peloubet for a gift of three hundred copies of his Notes on the Sabbath-school Lessons. These commentaries have long been in demand by our missionaries, as well as by native preachers in several countries, and the call for them has been in part met by Dr. Peloubet's generous contribution.

A TELEGRAM from Constantinople brings the unlooked-for tidings of the death, December 4, of Rev. Giles F. Montgomery, of Adana, Turkey. This is a heavy blow, not only to the Adana station, but to the whole Central Turkey Mission, of which he has been a leading member since 1863. We have no particulars — only the sad fact. The question of supplying the increasing vacancies in our mission fields is becoming increasingly serious. Will not the friends of missions join in the prayer that the Lord will raise up many laborers for the great harvest of the world, long since ripe and perishing?

JUST as this number of the *Herald* is ready for the press, a large mail has been received from Micronesia by way of the Philippine Islands. The news from all the stations is good, save that the death of Mrs. Walkup, of Kusaie, is reported, the sad event occurring August 16. The *Morning Star* arrived at Kusaie August 2, at Ponape August 9, and at Ruk August 14. At the last date, August 23, the vessel was at Ponape on her way eastward. The interesting letters from the island world will be given next month.

TIDINGS of the death of still another missionary reach us just as we go to press. Mrs. Addie B. Robbins, wife of Rev. Elijah Robbins, of the Zulu Mission, died at Adams, Natal, October 20. Mr. Robbins himself is now in feeble health. Let this sorely afflicted mission be specially remembered in prayer.

WE are authorized to say to missionaries of the Board in all parts of the world, that the Congregational Sunday-School and Publishing Society, Boston, kindly offers to send to them, in such numbers as they can wisely use, copies of its illustrated periodicals, *The Mayflower*, *The Well-Spring*, and *The Little Pilgrim*. Many of our missionaries will be glad to avail themselves of this generous offer.

THERE has been some delay in the preparation of the volumes containing the proceedings of the London Missionary Conference, and we now learn from the Rev. Mr. Johnston, the secretary of the conference, that they will probably be delivered in this country by the first of January, perhaps a little sooner. Arrangements have been made by which the two volumes, making together about twelve hundred pages, will be issued by F. H. Revell, New York and Chicago, and will be for sale at the bookstores in all parts of the country, and will be sold at the rate of \$2 for the two volumes, carriage free. These volumes have been prepared in the expectation, which we confidently share, that there will be an extensive demand for them.

THE tabular view of the missions of the Board, found on page eight, may seem dry to some, but it is in truth the most eloquent page that has appeared in this magazine for a long time. The facts and figures there presented, if rightly used, could be expanded so as to make a glowing discourse. One of the most suggestive columns is a new one in our tabular statement, showing the native contributions for benevolent purposes. These contributions amount to what, under the circumstances, is a magnificent sum, nearly \$125,000 in gold. We are confident that if this were estimated on the basis of the value of a day's work in the different countries where the money is contributed, it would be found that the native Christian churches under the care of the American Board have contributed for evangelical work more than has been received by the Board from the churches at home. Let it be remembered that in unevangelized lands the mass of the people are poor, and as a general rule it is to the poorer portion of these masses that the gospel is preached, just as in the time of Christ. These gifts show a commendable degree of self-denial, called forth, in part, by the gifts which are made at home. Christian life and activity affect remote nations in more ways than we are apt to imagine.

WE referred some months ago to the visit paid by Count Inouye, minister for agriculture and commerce of Japan, to the Doshisha at Kyōto, and of his address to the students, warmly commending the institution. We now learn from Kyōto that recently Count Inouye was in that city on official business, and a dinner was given in his honor by the governor of Kyōto, at which the governors of the surrounding provinces were present. The Count, after speaking in eulogistic terms of the Doshisha, invited the governors to visit the institution with him the next day. Several of these governors accepted the invitation, and in the chapel of the Doshisha the Count spoke in most commendatory terms of the work there accomplished, and of Mr. Neesima, its president, urging the students to carry out the purposes for which the institution was formed. We learn also that the editors of ten of the leading daily papers of Tōkyō, as well as several papers in Kyōto and Osaka, have agreed to publish an appeal for contributions for the enlargement of the Doshisha, so that it may become in fact a university. There is every reason to expect that, with such supporters as Counts Inouye, Ito, Okuma, and others, in connection with the hearty approval of the vernacular press, the scheme for the university will be carried on.

REV. DR. DANIEL MARCH, to whose journey around the world in company with Rev. Mr. Porter, with the special purpose of visiting mission stations, we have frequently referred, has returned to his home in Woburn, Mass., and has been cordially welcomed not only by his church, but by a large circle of other friends. We hope that in some way Dr. March will give to the public the impressions he has formed as to missionary work in the countries he has visited. In response to a request for a paper on this subject, Dr. March reluctantly declines on account of pressure of work since his return, but says: "I should be most happy to send my salutations to the missionaries of the Board through the next number of the *Missionary Herald*, and I should be still more glad to assure all patrons of the Board that their representatives in the mission fields are



true men, conscientious and efficient in fulfilling the demands of their sacred commission, and that the blessing of the Lord is upon their labor, and that there is an outlook of hope and high expectation in all the lands of the East."

A MOST impressive incident occurred at the Missionary Rooms on Tuesday, November 27, when a deputation of gentlemen who had come from Japan on a business errand made a call upon the executive officers of the Board. Two of the gentlemen, Messrs. Nakamura and Takagi, are members of the Kyōto Prefectural Assembly, one of them also representing the "Western Capital Trading Company," and the third, Mr. Tanabe, is the engineer in charge of the Lake Biwa Canal, a work which has required much skill in construction. These gentlemen, before attending to the special business which had brought them to this country, came to the Missionary Rooms and asked the privilege of addressing the officers of the Board. Rev. Dr. D. C. Greene acted as interpreter, and both Mr. Nakamura and Mr. Takagi expressed in the warmest terms their gratitude and that of their people to the American Board for the noble work it had begun and accomplished in Japan. They dwelt especially upon the educational work at Kyōto, and urged the Board not to withdraw its aid and fostering care. The manner in which these words were spoken not less than the words themselves bore witness to the heartiness and sincerity of their utterances, to which it was the pleasure of the Secretaries as heartily to respond. It was an event that will long be remembered by those who participated in it.

THE paper issued by Canon Isaac Taylor on what he calls the "Failure of Modern Missions" has awakened a good deal of attention, not so much because of the statements it contains, as of the source from which they come. Ever since missions began there have been skeptics who have ridiculed the work, but it is seldom that one who claims Christ as Master shuts his eyes so closely against all signs of progress and seems to delight in decrying the work that Christians are doing, as does Canon Taylor. His paper presented at the Church Congress a year or two since, in which he lauded Mohammedanism both in itself and as a stepping-stone toward Christianity, was so packed with errors, and its pretended statements of fact were so thoroughly exploded, not by missionaries alone, but by such men as Sir William Hunter and Bosworth Smith, that it would seem that the Canon from very shame would hardly venture before the public again. Possibly his mortification over his ill-success in his former venture may have rendered him reckless in his present utterances. His paper seems to be chiefly a pecking at missions, finding fault with the way in which they are conducted, exposing some infelicitous methods and some incapable men, such as doubtless there are in all missionary fields and connected with all Missionary Boards. The Canon's special object of assault is the work and methods of the Church Missionary Society of England, an organization which has done noble work for the kingdom of Christ in many parts of the world. This new Tobiah exclaims, "Even that which they build, if a fox go up he shall even break down their stone wall." But, as of old, the walls of Jerusalem are going up, nevertheless. There is a mass of testimony to prove this, though as yet the walls are far from being completed. A brief paper from Dr. G. F. Herrick, of

Marsovan, will be found on another page referring to some of Canon Taylor's criticisms. There is something almost ludicrous in a Canon of York, enjoying its rich endowments and its sumptuous adornments, arguing that the only method of prosecuting missions is through ascetic and celibate missionaries. There are men in modern times who have honestly believed and tried this method, who have frankly confessed that the results did not sustain their theories, and that the establishment of the Christian home in the midst of Pagans and Mohammedans is one of the most effective methods for introducing and commending the gospel. As to the argument from the increase of the numbers of the heathen during the last century, it may be said that the fault lies not against missionary societies for what they have done, but against the Church of Christ for what she has not done. The Canon's argument is like that of the farmer who suffered the weeds to grow over most of his fields, and then because the weeds were so numerous condemned farming as unprofitable. England, for instance, has twenty-three thousand ministers of the gospel, while the whole world has sent less than five hundred ministers to China, and then an English Canon reasons that because the heathen multiply in China, missions are a failure. Let the Church of Christ enter with proper energy and devotion upon the task set her by her Lord, giving of her men and means as she can, and missions will be put on their proper footing and will speedily and gloriously triumph.

SOME pastors and Sunday-school superintendents will be wise enough to provide for a good supply of the new American Board Almanac for 1889, for distribution among families of the flock and scholars in the Sunday-school. It comes in admirably about Christmas and New Year's. The same may be said of the *Mission Dayspring* for the children, always remembering, of course, the *Missionary Herald* with its illustrated department in each number for young people. Keep the missionary literature in constant circulation. Nothing is more helpful for its educational influence among the young.

THE death at Buckingham, Connecticut, November 27, of Rev. H. D. J. Gardner, under appointment as a missionary of the Board and preparing to sail for the Zulu Mission in January next, is a serious loss to a mission already sadly depleted in force, and makes doubly imperative the call for four or five young men at once in that important field. Mr. Gardner was a graduate of Amherst College in the class of 1884, and of Hartford Theological Seminary in the class of 1887, and was held in affectionate esteem by his classmates and teachers in both college and seminary. He was ordained to the work of the Christian ministry in foreign lands in September last, in the home church at Buckingham, of which his father is pastor, and was looking forward with high purposes and growing desire to the chosen work of his life. His personal qualities, his intellectual attainments, and his deepening Christian experience gave promise of a devoted and useful service. Who is ready to step into the place thus left vacant, and bring to this mission the help so sorely needed? It is a singular providence that only the day after the tidings of Mr. Gardner's death were received, an offer of service for the Zulu Mission reached the Missionary Rooms from a student in the Pacific Theological Seminary. But others are needed. Africa is calling loudly for them.

A BRIEF letter has been received from Mr. Treiber, on Ruk, dated July 16, reaching this country by way of China. He reports good health and fair progress. School was opened the next week after the *Star* left and had just closed, having sixty enrolled pupils, most of whom were regular in attendance. From fifty to eighty people were present, on an average, at the preaching services. Mr. Treiber says: "Please think of us as happy and contented in our island home. The tenfold has already been added."

THE Catalogue of Robert College, Constantinople, for the year 1887-88, reports 171 students: 29 seniors, 15 each in the junior, sophomore, and freshman class, 16 in the second freshman class, and 81 in the preparatory department. Of the twenty-nine seniors, sixteen are Bulgarians, eleven Armenians, one Greek, one English. The institution was never more flourishing. During the twenty years of its history it has graduated 208 students, whose average time in college was six and one-half years. The total number of students is 1,389. "The object of the college is to give to its students, without distinction of race or religion, a thorough education, equal in all respects to that obtainable at a first-class American college, and based on the same general principles."

A BRIEF report was given in our last number, in a letter from Mr. Bates, of East Africa, of the progress of the expedition to Gungunyana's country. The journal of Mr. Wilder has since then been received, narrating the various steps which have been taken. Messrs. Wilder and Bates were encamped for a while at Jobo's on the Buzi River. The account given of the region is promising; the soil is rich and native food in great variety is produced, such as is nutritious and palatable. The lemon-tree and the banana grow luxuriantly. The kraals along the Buzi River are numerous and the people are kindly disposed. The Zulu young men who accompanied Messrs. Wilder and Bates have been sick with the fever, but were recovering; Messrs. Wilder and Bates have enjoyed perfect health. The messengers who came from Gungunyana's spoke pure Zulu. It had been hoped that the expedition could go toward the king's kraal in boats on the Buzi, but disturbances on the line made it necessary for them to go across the country. They were expecting to start from Jobo's about August 1, as the last pages of the journal were written. We shall hope to hear from the expedition by the next mail.

THE golden wedding anniversary of Rev. and Mrs. Aldin Grout, long connected with the Zulu Mission, was made the occasion of a delightful service at Springfield, Mass., on the twenty-third of November. A large number of ministers from the Hampden East and West Associations, with many other friends, assembled to greet the venerable couple. A series of resolutions, elegantly engrossed, was presented by Rev. G. H. Griffin in behalf of the Associations, and letters were read from absent friends, and many gifts were presented. Mr. Grout went to South Africa in 1834, returning to the United States when the mission was compelled to withdraw in 1838, but again taking up the work two years later, he remained in the service until 1870. Hearty congratulations are extended from friends of missions on both sides of the Atlantic to Mr. and Mrs. Grout, in view of their many years of faithful service and the good providence which has prolonged their lives.



THE Religious Tract Society of London has just issued its Eighty-ninth Report. Its receipts from all sources amounted to \$1,055,540, of which \$837,660 were from sales, and \$146,705 from donations and legacies for missionary work. Grants to foreign missions in all parts of the globe were made of \$84,060. The missions of the American Board have had a generous share in these benefactions. The Society has aided in the creating of a Christian literature in our missions to Bohemia, Bulgaria, Asia Minor, Ceylon, and by grants to tract societies in Bombay, Japan, and North China. These donations and grants will probably amount to not far from \$3,000 annually, perhaps more. The assistance thus rendered is warmly appreciated by the missions of the American Board.

DR. DODD, of Cesarea, reports the ordination and installation of a pastor at Yozgat, September 29. The prosperity of this church in past days has been hindered by a lack of harmony among its members; but Dr. Dodd writes that the new pastor, Rev. Garabed Krikorian, a graduate of the Chicago Theological Seminary, has "from the first proved acceptable to the people, winning their hearts and establishing an undisputed leadership over them." The examination of the pastor lasted three hours, and the services of the ordination were witnessed by a select and deeply interested audience.

SINCE the letters from the missions were prepared a mail has arrived from West Central Africa, bringing cheering reports from all the stations. Miss Bell remained at Benguella with Mr. and Mrs. Sanders, but Mr. and Mrs. Woodside had reached Bailundu, after a journey of twelve days from the coast. All were well and the outlook at all the stations seems hopeful. Mr. Currie has already opened what may be regarded as the fourth station in the mission, at Cisamba. His letter describing the place must wait until our next number.

THE state of affairs on the East African coast is such as bodes no good for the progress of missions. In our "Notes from the Wide Field" will be found cheering letters from the stations of the Church Missionary Society at Uganda, and elsewhere in the interior, but the disasters that have attended the German East African Company at various stations, and the blockade of the coast, which has been agreed upon by Germany and England and approved by France and other Powers, will doubtless create great disturbances. The blockade is designed to prevent the importation of munitions of war and the exportation of slaves; but the natives in the interior will regard all this as part of the purpose of foreigners to "eat up" their land. The Germans are now planning to send an expedition for the relief of Emin Pasha, under the leadership of Lieutenant Wissmann. It is proposed that this expedition shall go by way of Uganda, and shall be composed of two hundred Germans and one thousand natives. There is every reason to apprehend that the approach of such a company toward Uganda would so alarm the timid but passionate king Mwanga, that he would kill the missionaries, whom he has always suspected of being emissaries of the Germans. Already we have learned by telegraph that various missionaries have been summoned to the coast, in anticipation of approaching trouble. May God protect his servants who are seeking to establish his kingdom in the Dark Continent!

TABULAR VIEW OF THE MISSIONS OF THE A. B. C. F. M. FOR THE YEAR 1888-89.

MISSIONS.	When begun.	Stations.	Out-stations.	MISSIONARIES AND ASSISTANTS.						PREACHING.		CHURCHES.			EDUCATION.						Native Contributions for all purposes, in dollars.										
				AMERICAN.			NATIVE.			Ordned.	Places for stated preaching.	Average congregation.	Adherents.	Number.	Members.	Received on Con- fession.	Theological Schools.	Scholars.	Colleges and Boys' High Schools.	Scholars.		Girls' Boarding Sch's.	Common Schools.	Scholars.	Total under Instruc- tion. <sup>1</sup>						
				Physicians and other men.	Wives.	Other Women.	Total American.	Pastors.	Other Preachers.																	Teachers.	Other Helpers.	Total Native.			
East Central Africa . . . . .	1883	2	0	3	0	0	0	0	1	8	19	142	150	0	0	0	0	0	0	0	0	0	0	2	115	115	2,548				
Zulu Mission . . . . .	1835	8	17	11	0	0	0	0	4	53	25	100	9,891	16	979	180	0	0	0	0	0	0	0	0	25	1,479	1,655	3,568			
West Central Africa . . . . .	1850	3	0	5	0	0	0	0	0	12	2	100	1,211	1	14	113	0	0	0	0	0	0	0	0	6	30	30	3,277			
European Turkey . . . . .	1858	4	29	1	5	24	6	11	10	47	33	1,000	12,862	8	650	113	0	0	0	0	0	0	0	0	11	43	633	7,958			
Western Turkey . . . . .	1819	8	121	22	19	21	64	17	57	190	126	10,588	17,052	29	2,648	244	1	7	7	7	7	7	7	7	386	1,358	6,269	7,958			
Central Turkey . . . . .	1847	2	51	7	3	7	9	26	19	27	110	10,000	15,413	33	4,050	229	1	14	14	14	14	14	14	14	456	4,157	4,448	4,779			
Eastern Turkey . . . . .	1846	5	115	14	15	11	41	27	51	170	124	11,010	15,413	41	2,542	151	1	7	7	7	7	7	7	7	195	95	5,261	6,392			
Marathi . . . . .	1837	102	1	10	6	29	15	32	14	67	88	3,976	3,351	27	1,853	157	1	9	9	9	9	9	9	9	224	103	2,017	2,862			
Madura . . . . .	1831	12	234	10	8	28	20	144	228	31	234	7,214	11,881	36	3,233	239	1	10	10	10	10	10	10	10	434	155	4,722	5,680			
Ceylon . . . . .	1816	7	25	5	0	4	13	11	30	229	39	1,065	1,806	14	1,389	79	1	6	6	6	6	6	6	6	132	127	7,804	8,455 <sup>2</sup>			
Hong Kong . . . . .	1883	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	10		
Foochow . . . . .	1847	3	21	6	6	10	2	12	21	6	26	650	1,250	15	368	54	1	2	2	2	2	2	2	2	2	43	17	299	388		
North China . . . . .	1847	3	29	18	4	20	8	50	0	17	13	684	2,485	4	976	105	1	11	11	11	11	11	11	11	44	10	142	204	161		
Shansi . . . . .	1882	2	0	4	1	10	0	0	0	10	2	75	75	1	5	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Japan . . . . .	1869	8	124	23	4	22	27	76	21	53	171	6,309	11,000	43	6,340 <sup>4</sup>	2,114 <sup>4</sup>	2	92	6	6	6	6	6	6	6	1,054	1,060	0	2,206	41,022	
Northern Japan . . . . .	1883	3	46	7	1	6	21	12	12 <sup>3</sup>	14	103	7,785	12,390	47	4,644	549	2	30	2	2	2	2	2	2	2	58	2	64	41	1,933	2,085
Micronesia . . . . .	1852	3	6	2	0	1	5	1	0	7	8	150	2	101	10	10	1	1	1	1	1	1	1	1	1	23	1	30	30	200	
Western Mexico . . . . .	1872	2	0	4	0	2	10	0	3	8	19	194	341	4	115	68	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Northern Mexico . . . . .	1882	3	5	4	0	2	10	0	3	18	14	436	1,215	10	413	85	0	0	0	0	0	0	0	0	0	44	13	736	780	537	
Spain . . . . .	1872	1	13	1	0	1	3	7	0	8	10	710	1,953	3	222	59	1	8	1	1	1	1	1	1	1	30	1	33	78	3,276	
Austria . . . . .	1872	1	19	1	0	2	0	7	0	4	11	13	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	656	
No. Pacific Institute . . . . .	1872	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Total . . . . .	90	960	1,671	19	160	126 <sup>3</sup>	472	166	448	1,253	268	2,135	61,188	336	30,546 <sup>4</sup>	4,388	17	251	59	3,947	50	3,068	892	34,855	42,735 <sup>5</sup>	124	34,855	\$124,274			

1 Of whom eleven are physicians.  
 2 Of whom four are physicians.  
 3 Including Hawaiian missionaries.  
 4 To which might be added 753 baptized believers not yet organized into churches.  
 5 Including some under instruction but not reported in school.  
 6 The Common Schools of Jafna, connected with the mission, are under the direction of a Board of Education, and the teachers are not reckoned as mission helpers.

## THE CALL FOR 1889.

AT the beginning of 1888 the Prudential Committee authorized the missions to make their estimates for 1889 upon the basis of a total expenditure by the Board of about \$575,000. So urgent are the necessities of the missions that the imperative call now is for not less than \$650,000. And yet another \$100,000 beyond this is sorely needed. What shall the Prudential Committee do as to the amount of their appropriations for the year? They have considered the subject and looked over the problem carefully and prayerfully.

Taking into account the hopeful advance in contributions during the last financial year, and the hearty assurances from a considerable number of friends and churches that they propose to make a still further advance during the present year, the Committee has determined to stretch its faith to the utmost, and to confide in the friends and supporters of the Board for special advanced gifts during the coming year. They have therefore already appropriated for the year 1889 the sum total of \$620,000, with the expectation that friends will add to their ordinary regular contributions thank-offerings sufficient to meet the additional \$45,000 beyond what might be considered the most conservative basis of expenditures for the year. Of this amount \$5,000 has been appropriated as additional for the most pressing needs of our missions in India, \$4,000 for the Pacific Islands, \$6,000 for Japan, \$10,000 for Asiatic Turkey, and the remainder to other missions, all supplementary to the regular appropriations; this additional sum to be met, it is hoped, by special contributions. The call for Turkey has been emphasized by the impoverishment, in some sections, which has attended and followed the continuance of famine.

We ask therefore at the beginning of the new year that pastors and churches will form their plans for the largest possible contributions to the work of the Board by some efficient systematic method, and also that in some way a special additional offering may be secured. This may be for some particular mission or missions, or for some particular department of the broad work, educational, evangelistic, church-building, publication, or other.

Particularly would we request special memorial gifts from individual donors, which call for special self-sacrifice, and which are accompanied with special prayer. We shall be glad to hear from many personal friends, who are bearing the interests of their beloved and trusted Board with unusual tenderness before the throne of grace at the beginning of the new year. May the Lord move many to respond with glad thank-offerings!

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 WORK IN INDIA: SPECIAL OBJECTS.

BY SECRETARY N. G. CLARK.

IT is often a matter of interest to know what work is carried on at a mission station, and what is spent for particular objects. Take, for example, the Madura Mission. This embraces a territory about as large as the State of Massachusetts, divided into a dozen districts called stations, each of which is intended to be in



charge of one missionary family. As the population of the mission is not far from 2,000,000, each district embraces from 150,000 to 180,000 souls under the immediate charge of the missionary family. The people live for the most part in villages of from one hundred to five hundred or more inhabitants. The only cities of considerable size are Madura and Dindigul.

These conditions determine the methods of missionary labor. The villages are so near together that when congregations are first gathered and churches are organized, the members are often from several neighboring villages, while the schools are of necessity largely limited to single villages. The missionary in charge of the station must depend largely on his native helpers — pastors, preachers, teachers, and Bible-women — for the success of his labors. These he brings together, usually every month, to hear reports and to receive special instruction. For example, Rev. J. S. Chandler, of Periakulam, has four pastors in charge of churches, sixteen catechists, so called, most of whom teach during the week in the village schools, and preach to such congregations as they can gather on the Sabbath. The village school is often the beginning of Christian work. It is in some sense a Sunday-school all the week. Besides the simple elements of an education, the children learn to read the Scriptures in their native language, daily engage in religious services of song and prayer, and, as a rule, there is soon awakened an interest in the minds and hearts of parents and friends to assemble in congregations; and in due time churches are organized, and the work becomes established and known in groups of villages.

The salaries of the pastors are paid by the churches, but the village catechists, who are thus laying foundations, must be paid from the mission treasury. The sum asked for the support of 144 catechists during the coming year is \$4,724, or an average of \$32.80 to each. In this way the work is carried on at other stations. Dr. Chester, at Dindigul, has three pastors and eighteen catechists. The latter require for next year \$447, or \$24.86 each. So Mr. Hazen, of Palani, has one pastor and eleven catechists, at an expense, for the catechists, of \$323.40, or \$29.40 each; Mr. Perkins, of Mandapasalai, has four pastors and eighteen catechists at an expense of \$797, or \$44.45 each.

Other details as to teachers and Bible-women must be omitted in this paper. Here is opportunity for individuals, churches, or Sabbath-schools to take some specific mission work in the support of these catechists, who are preachers and teachers of the gospel in the midst of large heathen communities. We have recently proposed to a Sabbath-school in Brooklyn to take all the catechists of one of the above-named stations. Should they thus be taken, in the expectation of knowing the name and the village occupied by each, there are plenty more ready for an assignment, whether singly or in a group.

We earnestly bespeak the attention of Sabbath-schools and Young People's Societies of Christian Endeavor to take at least one such catechist for the coming year, and to report at an early day the money, or a pledge to this effect, to L. S. Ward, Treasurer, Congregational House, Boston. If any prefer a preacher, teacher, or Bible reader in the Marathi Mission, such preference will be regarded. The method in that mission is much the same, and the need equally urgent. Where can money be spent more wisely and with such promise of good results?

## SOFIA, THE CAPITAL OF BULGARIA.

BY REV. J. H. HOUSE, D.D., OF SAMOKOV.

THE picture which accompanies this article gives a view of Sofia taken from the north, when the country belonged to Turkey. The road in the foreground, upon which are the horsemen, is the important government road leading from Sofia to the Danube, reaching the latter at Lom Palanka. Until the recent opening of the railway through Servia, this was the main route to northeastern Europe, and one of the most important thoroughfares in the country. This road, in its passage of the Balkans, exhibits some of the finest engineering that I have ever seen, and it was done during the rule of Prince Alexander.

The connected line of circles in the foreground, to the right, are the old ruins of extensive Roman fortifications. The new and beautiful Sofia railway-station is situated on this road, some little distance to the north of these ruins. The bridge at the left is an ancient structure of solid stone and excellent workmanship. In shape, style, and age it resembles many of the bridges which are found in Bulgaria, some of which are very large and fine. They date back, probably, to the reign of Solomon the Magnificent; some, it may be, to Roman times.

The mountains seen in the background lie to the south of the city, between Sofia and Samokov, and are called the Vitosha (vee'-to-sha) Mountains. They form a spur of the high Rhodope range which lies to the south of Samokov.

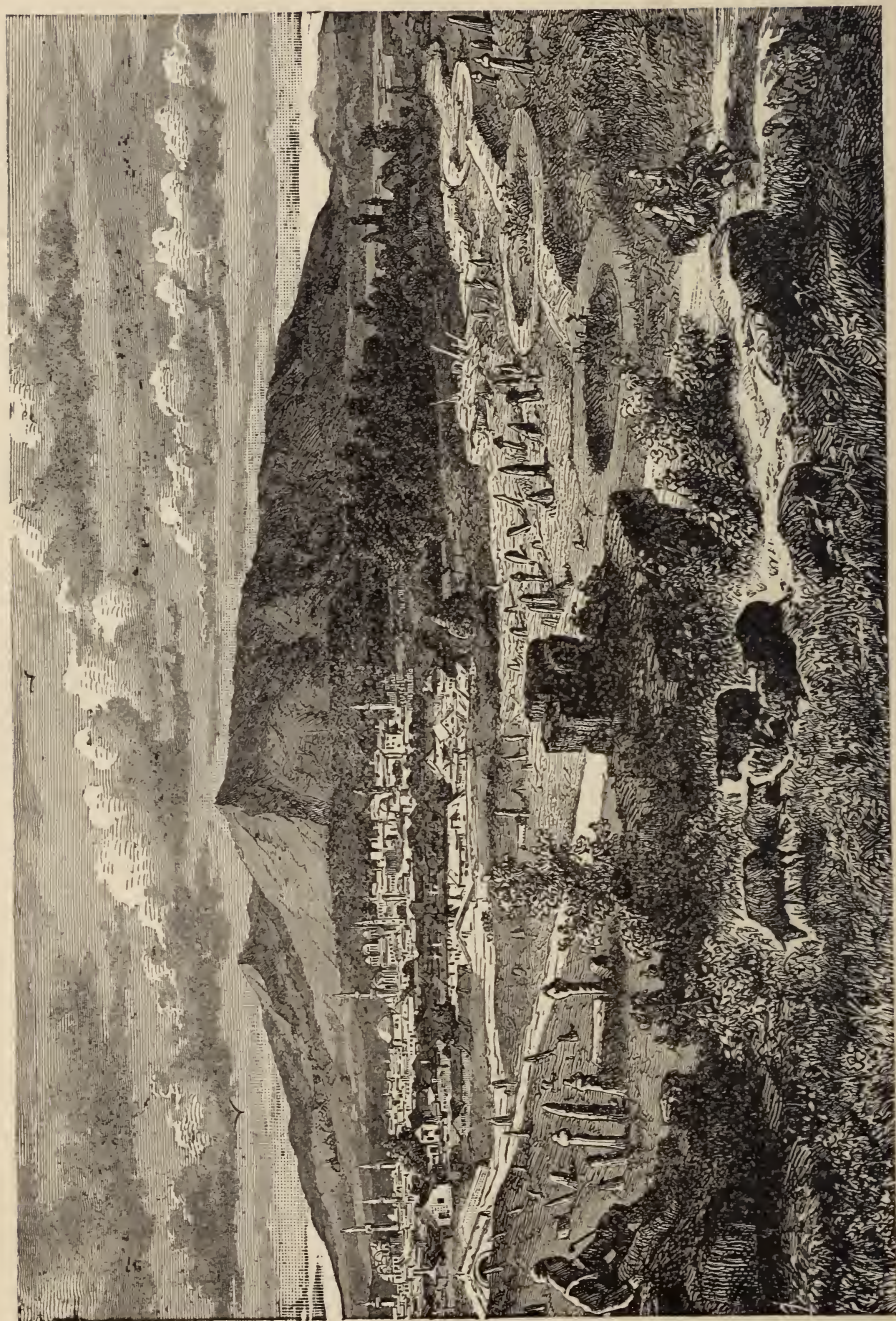
The palace of the Prince of Bulgaria is situated on the opposite side of the city from that which you enter by the road described above. It is a large, fine building which cost 4,000,000 francs, and is surrounded by beautiful grounds. The new European part of the city, which is growing rapidly and contains many fine buildings, is built about the palace as a centre. The old city, with its crooked, narrow streets, remains much as it was in Turkish times.

Sofia is the ancient Sardica, in which, in 343 A.D., there assembled a church council. The ruin of the Sofia Mosque, which is one of the most prominent objects near the palace, is doubtless the ruin of the Sophia Church, erected, it is supposed, by a Byzantine princess, of the name of Sophia. The building is solid and completely arched overhead, but now, however, cracked and partially ruined by an earthquake.

The city contains hot springs, the water of which, as it comes from the ground, has a temperature of 117°. Sofia is beautifully situated in the midst of a large plain and on a little river (over which the bridge in the picture passes) called Bogdana. The Emperor Constantine, before he made Byzantium his capital, is said to have remarked, "Sardica is my Rome." It failed of becoming his Rome, but it is now fast becoming an important centre, and is evidently destined to become a large and flourishing city. It was selected by the Russians as the capital of Bulgaria, with reference to its becoming a centre for a much larger state than now goes by the name of Bulgaria.

Sofia was one of the early missionary stations of European Turkey. It was first occupied by Rev. Mr. Morse in 1862, but in 1867 it was abandoned as a station, Samokov, some thirty miles distant, being occupied on account of its better climate. At the advent of the Russians in 1878, the city became an im-





SOFIA, THE CAPITAL OF BULGARIA.

portant governmental and commercial centre, and many from all quarters were attracted to it, among whom were several Protestant families. The work has gradually grown in importance, but not without many hindrances. The need of a house of worship was deeply felt, and through the earnest efforts of the friends in Sofia and elsewhere in this country, with liberal assistance from friends in Boston, a large and convenient brick church has been erected. It is located in the southwestern part of the city, and is a plain but attractive building. The congregations range from 150 to 200.

This important centre of work is now under the immediate care of the Bulgarian Evangelical Society, a sort of Home Missionary and Tract Society which works in harmony with the mission of the American Board.

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### CANON TAYLOR ON MISSIONARY METHODS.

BY REV. GEORGE F. HERRICK, D.D., OF MARSOVAN, TURKEY.

[Dr. Herrick, during a recent visit to England, prepared an article for an English review, which was not intended as a reply to Canon Taylor's criticism upon Christian missions, but as "the testimony of experience touching some very practical principles of missionary work and procedure, and presenting a few statements of facts on the side of results." The readers of the *Missionary Herald* are more or less familiar with the results of missionary labor in Turkey, and as our space will allow us to give but a portion of Dr. Herrick's article, we select that part of it which deals with Canon Taylor's criticism upon missionary methods.]

THEORIZING on missionary procedure is heavily discounted, in our day, by practical men. Experimenting there has no doubt been, but the most important questions are now settled; principles are adopted, and the men in the field work on definite and well-understood lines for clearly defined ends, with harmony and courage. As a preliminary to facts to be presently stated, through which the form and significance of the principles will clearly appear, I may be allowed to offer Canon Taylor and others who may be fond of figures another arithmetical problem. He speaks of the "lavish" expenditure of missions and their meagre result. Note that the missionary work has four departments: (1) The evangelistic, which develops into churches. (2) The department of Publication. (3) Education. (4) Philanthropy, including free medical service, hospitals, famine relief, and the like.

The problem I propose is this: find the total value of all church property of the Church of England, and set down the interest of the same at three per cent. Then set down the entire annual expense of the Establishment. Do the same with the Established Church of Scotland. Make the same computation in the case of all the Nonconformist bodies. Now pass to schools: set down the interest on the original cost of all educational property from Oxford and Cambridge and Edinburgh and Glasgow universities to the common schools; write the total of annual expenditure; go through with a similar computation in the case of all hospitals, asylums, and eleemosynary institutions; and then calculate the expenditure of all Bible and other societies publishing either Christian or school literature, and the work of all famine and relief boards: and when you have added up the column, you will find a total of something quite different from the paltry £5,000,000 that is called "lavish" expenditure for the conversion of the world, with its 1,400,000,000 souls.



Why! there are single men, and that too within the pale of the Christian Church, who could carry that load for one year and not seriously trench upon their capital. Now turn to the Church Year-Book and the Year-Books of the several Christian bodies and find the number of additions—not from heathens, mark, but from Christian homes—to the Christian churches, and find the average cost! Is Christianity then a failure? Are churches and the Christian ministry a failure? Is education a failure? Is philanthropy a failure? I am no pessimist. Our day is not worse, it is better than those that have gone before. But the problem of sin is dark enough. We need no jeremiads: we need bugle-calls and cheer answering to cheer along the ranks.

The first part of my testimony relates to the life of the missionary. All sense and experience and Holy Scripture are opposed to the recommendation to the missionary of an ascetic life. Conformity on the part of the missionary to native modes of life is of no practical utility whatsoever. Men who make such a recommendation confound two things that differ *toto cælo*; namely, conforming to external native customs, and habitual manifestation of love and sympathy. The one is the missionary's duty and privilege, and his habit; the other course is stark folly. For (1) an ascetic life is mere spectacular Christianity, and a travesty at that, and cannot lead men to Christ. (2) On such a plan of life in an oriental country nine hundred and ninety-nine out of a thousand missionaries would die in the raw immaturity of their youth, before they had acquired the language in which to preach. (3) An occidental ascetic will be left far behind in the religious race with an oriental ascetic, who has an infinite facility in the assumption and expression of devoutness. (4) Asceticism is plainly in opposition to the teachings of the New Testament and to the lessons of church history. If it were useful for the missionary to live as an ascetic, is there any conceivable reason why it should not be equally useful for the minister at home? A missionary must not live apart from men, must not beg, must have his home, his well-ordered domestic life, in order that he may reach and mould the social life, the whole life of the people to whom he goes.

Canon Taylor's pet aversion seems to be a missionary with a wife and a pony-carriage. Quite unconsciously, it would seem, in quoting native Indian judgment of the missionary, he has drawn to the eye of one experienced at once in oriental and missionary life a charming picture: "A charitable Englishman, who keeps an excellent cheap school, speaks the language well, preaches a European form of their old incarnations and triads, and drives out his wife and his little ones in a pony-carriage." Noting that the judgment is hostile and critical, that of one whose mind is unconvinced and whose heart is unimpressed by Christian truth, could the missionary himself wish higher commendation? The native sees in him kindness and benevolence: he is winning in his bearing; his school is excellent, well organized, thorough in instruction, has a high moral purpose, is fitted to develop character, is one that will set its mark indelibly and for good upon the coming generation. And this school is cheap; it is therefore within the reach of the poor of an Eastern land. The missionary speaks the language well; he is no bungler; he has a powerful engine of influence always ready, and he preaches the great doctrines of the Christian faith, the atone-

ment of the incarnate Son of God and the Trinity, with the related doctrines of saving truth. And then as the labors of the day end, and the cool air of evening comes on, the missionary brings his pony-carriage — mark! a pony-carriage, a simple affair, no costly or pretentious equipage, but a little pony-carriage to the door, and assists into it the lady who for his sake and the work's sake has come from a home of refinement and culture in the fatherland to the debilitating climate of India, where special care in the matter of daily change and rest and exercise in the open air is necessary, but where she and her children cannot walk out freely and alone as ladies and children do in the sweet air and over the fresh green swards of England. Note that it is the missionary's wife, who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years — the years of women's missionary societies — for unmarried ladies to go abroad and live and work among the people of Eastern lands.

Surely it is not knowledge, it is profound ignorance of the whole practical missionary problem that can sneer at the missionary wife, and at the little pony-carriage by means of which life is prolonged for years of labor in a foreign land. I never yet saw a missionary wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm, that wondrous beauty that youthful features never wear, the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes.

The work of American missionaries in Turkey proper; not including Syria, was begun in 1832. At that time it was the midnight of hope for all races, especially for the three subject Christian races, the Bulgarian, the Greek, and the Armenian, numbering all together a little more than ten million souls.

Education among all these races hardly existed. The priests were wellnigh as ignorant as the masses of the people. Schools were few and poor. Under four hundred years of oppression, aspiration had died out. Not alone as a saving influence but in elevating and educating power, the free Bible in the living tongue of men is beyond all comparison to be placed first. The first great work, therefore, undertaken by American missionaries in Turkey was to give to all races the whole Bible in their living speech. This was to be done for Christian as well as Moslem, for Moslem as well as Christian. It was well understood that there could be no successful work among Moslems except through a reform and evangelizing of the oriental churches. The corruption of early Christianity gave Islam opportunity and scope when it rose. The corruption of Christianity, both east and west, in the Middle Ages, that ugly excrescence of Christianity in the twelfth century, the Crusades, thrust with such baleful moral effect upon the attention of the Moslem world, had steeled the heart against all Christian influence. Therefore American missionaries, understanding the magnitude of the task they had undertaken, began with the translation of the Bible, and with the creation of a Christian literature about that centre; and began with the Christian races. The great Bible societies joined hands with the missionary society. The Bible has been translated into all

languages, published in many editions, sold by the ten thousand, now by the hundred thousand, copies a year, and goes everywhere; and with it go the religious books and the schoolbooks for all grades of school, published in editions of three thousand or five thousand copies.

Until recently, in the interior of the country, almost all that was read by the people of all races, of periodical or permanent literature, was that which issued from our presses. While these Bibles and other books have gone most widely among the Armenian and Greek races, other races have also been influenced. Twenty-five years ago, when the Bulgarians, who are now most influential in the affairs of a nation which is surprising Europe with its intelligent appreciation of civil and religious liberty, and with its patient and heroic purpose to secure its rights against mighty odds, were conning their lessons at school, and while there was scarcely a Protestant or "evangelical" Bulgarian in the country, the first editions of the New Testament in Bulgarian were issued and were put into the newly established schools as reading-books. *There* is found the solution of a problem that baffles the diplomatist.

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## TURKEY FIFTY YEARS AGO AND NOW.

BY REV. CYRUS HAMLIN, D.D.

[On the evening of December 2, a special service with a large audience was held in Park-street Church, Boston, commemorating the fiftieth anniversary of the meeting held December 2, 1838, in the same church, when Rev. Cyrus Hamlin and wife, who were to sail for Turkey on the next day, received their "instructions" as missionaries of the American Board. This commemorative service was of deep interest, and it was an occasion for surprise and gratitude that after such a protracted period, the venerable missionary could be present in such vigor to speak of what God had wrought in Turkey. We give here as much of Dr. Hamlin's address as our space will permit.]

FIFTY years ago to-night, about this very hour, I stood with my chosen partner in the third pew from the front to receive my instructions as your missionary to Turkey, from your great Secretary, Dr. Anderson. He was careful beyond most men to have everything done decently and in order, and he came with me to the church before the service, pointed out our places, wished us to rise when he should begin his address, and resume our seats when he should motion us to do so. The Rev. Dr. Dwight, of Constantinople, to be my associate for many years, was with him in the pulpit, and followed with an address.

At almost fourscore years an old man's memory becomes treacherous, but there are scenes that never fade. Just half a century has passed, but that evening with the Secretaries, the Prudential Committee, and other friends still presents itself as a fresh reality. The pulpit, the platform, and other appointments of the house are changed; probably not one of that vast audience is here to-night. The Secretaries of that day and the Prudential Committee have all passed away from earth, but the vision remains unchanged. I was appointed to Constantinople February 1, 1837, to my inexpressible surprise. My first love was Africa, as an explorer into the interior; my second was China; my destiny was Turkey. I had no hand in it whatever. . . .

I wish to give you, Christian friends, some conception of the mission field in Turkey as it then was, and to point out certain changes which have occurred during the lapse of half a century.



The revolt and destruction of the janizaries in 1826, the revolution in Greece which culminated at Navarino in 1827, and the war with Russia, 1829-30, had shaken the old empire, and made the government only more watchful against foreign propagandism. The Greek and Armenian churches were organized by the conquering Sultan, 1453, on the plan of an *imperium in imperio*. The Patriarchs had supreme power in all religious and educational affairs over their own flocks. They could inflict very heavy penalties, but they could not send into exile without the sanction of the government, very readily given for a *backshish*. The Armenian, whether merchant, citizen, or peasant, was under a double despotism, and the two kept the people in darkness and subjection.

But there was the old established law of the empire, precisely as in Russia, that every one must be enrolled in some religious organization, and a copy of the enrolment given to the government. No man was allowed to belong to "no religion." He would be an outlaw, a heathen, and might be sold as a slave. There was only one change allowed, as in Russia, and that to the national Church; in this case to Islam. All private meetings or associations, however small, were stringently interdicted. Had not the Greek Revolution originated in that way? The first evangelical association of about twenty young men was formed to labor for the spread of evangelical sentiments with the deliberate determination to risk the consequences of discovery, whether bastinado, imprisonment, or exile. Twice I rescued the archives of this association from the clutches of the Patriarch's officers, by the most energetic and immediate action. The seizure, completed, would have sent hundreds into exile, for there were confidential letters from nearly all the enlightened and liberal-minded men of the empire.

There was also such jealousy of the printing-press that the missionaries, fleeing from Beirût for safety, established the press at Malta. And when at length it was removed to Smyrna it was ordered back at once by the Turkish government. But the American Consul, with true American spirit, took all the boxes into the consulate, and said, "This is American property and on American territory, and while it remains here you cannot touch it." They waited till the Turks were embroiled in something else, and then went quietly to work under consular protection.

It will easily be seen that your early missionaries in Turkey, Goodell, Dwight, Schauffler, Homes, Adger, Schneider, Powers, had to work within very narrow limits and with great prudence, patience, and perseverance. It was devoutly hoped that the plague, cholera, or fatal cup, piously given, would take them off. Occasionally they had to show that Yankees, unencumbered, could run faster than Orientals encumbered with brickbats, but generally they dwelt in safety and their average of life was beyond threescore and ten. Their work was by necessity chiefly with individuals, not with masses, and this work they did skilfully, wisely, and well.

But there was one other sphere left widely and strangely open, that of common school education. This your missionaries entered into with almost alarming success; and that era had culminated in the High School, to which I was appointed in 1837. Then the clergy and primates took the alarm. The doors

were closed, and that part of my instructions to aid existing institutions, rather than establish new ones, became impossible.

In 1842, after due deliberation, the mission came to the conclusion that our work was with the common people, through the press and the schools, and by personal interviews, and not through the clergy. We were often petitioned by evangelical men to form a pure evangelical church. It was just what our opponents wanted us to do. We should thus have become guilty before the law, and been ordered out of the country, a plan already once attempted, and always watched for. But little praying circles were formed, which continually increased. They were careful always to pray for the Sultan and his government, and the Turks always acknowledged the right to do that. If Christians should be exiled from their homes for that, it would be a case that would claim the attention of Europe.

But relief came unexpectedly from a quarter which astounded both friend and foe, for its boldness, madness, and folly. The Armenian Patriarch, urged on by bishops and primates, hurled the great anathema at all the recognized evangelicals. They were thrust out of their homes and places of business, and subjected to great indignities, privations, and sufferings. They were outlaws. According to a law of the empire, they must belong to some religious organization, and there was none to which they could belong. Through the able interference of the great English ambassador, Sir Stratford Canning, the Moslem autocrat, the Sultan, by his imperial and infallible authority, announced the Protestant Church as one of the legal religions of the empire, with equal rights. The first individual church was formed in Pera of Constantinople, July, 1846.

A marvelous change, not contemplated as possible when I received my instructions in this house fifty years ago, had transformed our whole work in less than eight years from that date. You have now, in consequence, more than one hundred churches in this empire; every one a centre from which the gospel is preached in two, three, or four' neighborhoods, some four hundred points of light on the broad fields of darkness. All this has been possible because the absolute, despotic power of the Armenian Patriarch over his people was broken in 1846, in that memorable persecution. This fact has attracted but little attention, but it is the greatest, in its far-reaching and ever-widening results, of anything that has been achieved by your missions in Turkey. The Greek Patriarch had to tread the same path; and the Bulgarians are free. He hurled anathemas at them, and they laughed him to scorn. Through much tribulation Bulgaria is triumphant; and the Patriarch has lost half his subjects, and more than half his revenues; and both the Patriarchs have to exercise their functions in connection with a council of the people.

This change has affected the whole religious constitution of the empire. The bishops have less fear of the Patriarch, the priests less fear of the bishop, and the people less fear of the priest. The old Armenian Church, or the Gregorian Church, as it is called, is abandoning its errors, and approaching an evangelical form. In the interior Protestant pastors are invited to preach in Gregorian churches. The reformation which Dr. Anderson, in my instructions, hoped would begin from the ecclesiastics and work downward has begun from the people,

and is working upward. The Turkish government, now essentially in the hands of Russia, regrets all this, and would gladly expel every missionary, close every school, and efface every Protestant church.

We only ask that treaties shall be faithfully kept.

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### SELF-HELP.

BY REV. C. C. TRACY, OF MARSOVAN, TURKEY.

IN this land poverty makes liberal education an impossibility for most of the hopeful class of young men. They realize the importance of it, but sigh in vain for the opportunity to secure it. Now if any door could be opened by which such persons might, by the sweat of their brow, make their way through a course of study, they would gladly do it, and be far more grateful than those are likely to be who are taken up and carried through on the arms of charitable support. During several years past a few meagre dollars have fallen into our hands to be used in this way. A few young men have been assisted through their own labor while pursuing education. The manifestation of such a possibility has caused a ray of light to fall across the path of many a young man, sent a thrill of hope to many a heart, and applications multiply for such opportunity. This class of young folk contains the most hopeful material in all the land. If power comes from any source it will be this. On this plan, moreover, manliness is developed during education, instead of being weakened.

Now why shall not this method of self-help be encouraged? Knowing, as we Americans do, that so large a proportion of our own most influential men in their youth did chores morning and evening to pay for their bread while going to school; knowing how many of them gladly did menial work to pay college bills; how many hoed, mowed, or peddled in vacation to meet immediate necessities, how is it that our American friends do not more readily give countenance to plans for self-help in other lands? It is to us a phenomenal fact that most of our friends prefer, apparently, to help young men without work, than to help them by their work. Mistaken, and even dangerous, as this course is, it is, nevertheless, a favorite course with many.

We want this Self-Help Department in Anatolia College. It is not to teach trades; it is not to make money, for every such department must, in such a land as this, have more or less deficit every year. It is to make men. We feel like appealing to the commonsense of our Christian people, and if commonsense is not found in the land of the Pilgrims, surely it must be the most uncommon thing on this poor planet.

It may strike our friends with surprise when we tell them that the sum of money which a couple of well-to-do students spend in one year at one of our popular New England colleges would set up a self-help department in connection with our institution here in Marsovan, by which thirty young men might always be working their way through college for years to come. I do not know where on earth three thousand dollars could do more for a country. Are there not men of means who felt the pinch of poverty in their youth who will with bounding hearts take up this plan and carry it out? Some of the very best men



now engaged in the gospel work in Turkey have fought their way through difficulties in just this way, and are all the better for it. How many sturdy preachers and influential Christian men might come forth from such a self-help department! We are now successfully engaged in bookbinding, though almost without tools. We wish to set up some humble shops and start cabinetwork, but cannot for want of means. Some simple machinery is necessary. For purchase of machines and material and the erection of shops we ought to have three thousand dollars, and we scarcely can command three hundred at present. Every good work constitutes a call for a man. Who is the man that is called in this case to furnish the means and set going an institution for the development of men? Let it be remembered, the object is not to teach trades nor make money, but to make education possible and strengthen manhood in the process.

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## Letters from the Missions.

### *European Turkey Mission.*

#### BOYS' BOARDING-SCHOOL IN SAMOKOV.

DR. HOUSE writes:—

“Our school is now in full operation again with seventy-two pupils, of whom some thirty-two are new. Undoubtedly the numbers will be considerably reduced by those who fall out from want of means and other reasons; but, as you see, the number enrolled is almost one half larger than last year, which again was nearly one third larger than the year before. This is a remarkable growth in numbers. Our buildings are full to overflowing, and some eight boys are quartered outside of the new building. From this you can see that the influence of the school is increasing from year to year. Our first care is to bring to bear upon these new and old elements the power of the gospel. The hearts of these students must be reached. We want the influences of the Holy Spirit to be with us this year. In the hearts of older students there is need of a deeper work of grace, and to many of the new students the gospel, up to the present time, has been a sealed book; not that they have not known about it, but they have known nothing of its vital power. May we not appeal to our Christian friends at home, who have taken a deep interest in the founding of this institution, to pray for us, for the institution, for the

teachers, for the pupils? ‘The shortest way to reach us is round by heaven.’

“The Industrial Department of the school is still prospering. The present popularity of the school is doubtless due in large measure to this department. It is of a character which enemies as well as friends can appreciate, and we are hoping that some way may be found to put it upon a solid basis. We are trying to improve it as much as possible this year.”

#### CHURCH-BUILDING UNDER DIFFICULTIES.

In reporting a tour, Dr. Kingsbury, of Samokov, says:—

“I found a most encouraging work going on in Macedonia. In Eleshnitsa the brethren are building a new chapel. They are doing it under great difficulties. A general call to the friends was issued publicly and privately, inviting each and all to come and work. Almost all the congregation came. Even small children assisted at carrying stones. For eight successive times the enemies of the truth tore the work down by night, as the friends labored day by day to build it up. The friends, at length, by the judicious use of some money, were able to overcome the opposition, and at the time I was there they had succeeded in getting the roof on the building. Since I have returned, however, I have heard that the government had placed an embargo on



the work. We await the results with interest."

#### AN IMPORTANT FIELD.

"I regret that nothing is being done for the large district centring around Seres. It may not be wise to occupy that as a station, but hundreds of thousands of people are found in the vicinity of that city who are without the gospel, and at the same time are ready to receive it. Strong Christian churches might be built up in that locality were the right means pursued. Everywhere the people are ready to listen to the story of the cross. My time and space allow me to speak of only one of the many places which we visited — Procechen. It is about half as large as Samokov. No sooner had we arrived than the Turkish officials began to trouble us with empty questions and frequent visits, coming sometimes by twos, sometimes as many as six at once. We went out and sat down in the market-place, where the Bulgarians congregate in the evening, and met the Bulgarian teacher, who seemed to be an influential man. All spoke of him as active, energetic, and devoted to his work. The people received our words kindly. A large number gathered around us, and we spoke to them of the way of salvation. We talked thus to attentive circles until dark; and on the third day some persons asked Mr. Sichanoff to preach in the church. It was rather a delicate task, but Mr. Sichanoff was preparing himself, when he learned that the priest was objecting to his preaching. So he dropped the matter and was going to leave; but the chief man of the place rose and said, 'Yes, he is going to preach. We want to know of the Bible way of salvation.' So Mr. Sichanoff mounted the broken-down pulpit and spoke to the people for a half-hour. He attracted quite a number of persons from outside, so that at the close there was a good audience. Some were pleased, others were offended; but the seed was sown. The rest of the day we spent in going about from house to house, to many of which we were invited. We spoke to the people of the

Saviour and his love, and had everywhere a warm welcome. When we left one house to go to another, many persons followed us to hear more. The place is very hopeful. I wish it was occupied. From thence I went to Philippi, where the gospel was first preached in Europe; thence to Kavata, thence by steamer to Salonica, and by the way of Monastir, Nisch, and Sofia, home."

#### A NEW CHURCH ORGANIZED.

Mr. Locke, of Philippopolis, writes:—

"On October 16 a council was called to meet in Haskovo to organize a church. Twenty-seven persons presented themselves as candidates for the new church, which is the ninth in order of formation. Of this number, twenty-four—eleven men and thirteen women—were accepted, six of them being examined for the first time. Eighteen of the twenty-four were members of the church in Merichleri.

"This is the first church formed, I think, where the women have outnumbered the men—a fact going to show that faithful work has been done by Bible-women in this city. In this city it has not been held to be proper for a woman to know how to read—a fact not true of many places in southern Bulgaria. In the examination of the candidates the members of the council all took part. It was no small gratification to me to listen to the questions of our three deacons. One could see the marks of their Christian life and growth in the questions they proposed, questions relating to everyday practical life—life among worldly men and Christian men.

"After the organization of the church the council proceeded to examine the candidate, Mr. Veliko Petranoff. The examination lasted three hours, and it was voted satisfactory. He was accordingly ordained. And so another church with its pastor has been organized in our mission—the ninth Bulgarian evangelical church and the eighth pastor."

#### EDUCATION IN MACEDONIA.

Mr. Baird, of Monastir, writes respecting the remarkable movement among the

Bulgarians in Macedonia in the matter of education:—

“Among the Bulgarians there is a steady advance in educational matters. There is now a much larger supply of teachers than there was, and so teachers’ wages have greatly declined. There is a girls’ boarding-school in Monastir, another in Uskub, begun this year, and one in Salonica. Whether there is another in southeastern Macedonia or not, I do not know. There are boys’ boarding-schools in several places. Some few students are received entirely free, and others in part. They seem to be making some advance towards self-support. Day-schools are increasing in the smaller places. I was told by a teacher that the Exarchate’s budget for education the last school year for Macedonia and Turkish Thrace was \$101,200, while for this year it is \$136,400. Of course the main reason for spending so much money is political. It can hardly be that the Greeks spend less. The Catholics around Salonica are expending large sums. The Roumanians spend not a little.”

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### *Western Turkey Mission.*

#### ANATOLIA COLLEGE.

MR. TRACY, of Marsovan, after speaking of the opening of the new college year with undiminished numbers and with students of a perceptibly higher class, says:—

“We have been delighted to learn that the students, during their last vacation, industriously scattered the seeds of moral truth, and exercised no little salutary influence in places where they passed their time. Some lectured in Gregorian schools and churches, some labored successfully to break up drinking and smoking habits among their friends and neighbors. We consider it no small matter in this country, where these habits prevail so extensively (smoking is all but universal among the men), that we have under our care about one hundred and thirty young men who neither drink nor smoke here, certainly, and the most of whom

exert their influence in opposition to these habits. Religious sentiment increases in power with the progress of the college. Set that down; it is a fact. Firm and steady discipline increases respect for law, makes for righteousness, and leads toward the fear of God. The whole Word of God is taught: every day its weighty lessons are enforced; every Sunday it is roundly and soundly declared; and all the teachers strive to live by its precepts, illustrating Christianity by their lives. Piety and sobriety are gaining ground in a vast region of country through the influence of this institution.”

#### “THINGS NOT LAWFUL TO BE UTTERED.”

“A few days ago I sat by a dying woman. She was in the last stage of pulmonary consumption, and could speak only in a whisper. In a few more hours she would be beyond pain. She held my hand between both hers, and poured forth such expressions of heavenly love and joy as I never before heard from human lips. She laughed and rejoiced, striving in vain to make known the unutterable happiness that filled her soul. And why? Because she was going to be with Jesus. Who was she? A poor weaver. Where did she find this unearthly joy? In the Scriptures, which she had learned years ago, when Mrs. Tracy used to have her daily, with a dozen others, for an hour’s study of the Bible. This reading was kept up for several years with the weaver girls, who were required to read each a passage, and then tell the substance of it with the book shut. Those were ignorant girls, and could read only blunderingly, but in this way they became familiar with a large part of the holy Book. We did not think of it at the time as a very hopeful work, but what came of it? Some of these girls found the kingdom of God, and all were changed by it. This girl was a pleasant and amiable person. She was married and had children, but the burdens of life bore heavily upon her, and she was seized with pulmonary disease. She was a child of God. Her last days were remarkable.

She seemed to have the visible presence of Christ with her day after day, and night after night she was filled with unearthly joy. Though in the full possession of her faculties, appreciating every little kindness, as a cup of tea, with most affecting expressions of gratitude, she was favored, in spirit, with what seemed to be the sight of the very face of Jesus. Her own words were: 'Christ came last night and stood by the window outside, looking in upon me. His face was so full of love and grace, so benignant, so glorious, so beautiful, that it overcame me as I looked. I gazed on his countenance till I could bear the glorious beauty of it no longer; then I hid my eyes under the coverlid; but my heart smote me for refusing to look on him who had come to manifest himself to me, so I looked again. Thus I looked, though it filled me with a glory which I could not bear. Oh, how happy I am! I am going to the presence of Jesus! Rejoice with me! It is wedding-day to me. Away with mourning! Rejoice and be glad with me, for I am going to be with Jesus!' Her friends said: 'Happy are you, C——, that you can die so happy!' 'Happy are you all,' she replied, 'for Jesus calls you all, as well as me, to come into his kingdom. Believe on him and rejoice.' Sometimes the friends asked her to describe what she saw, to tell them more about that glory in which she was. She replied: 'It is not lawful to utter. I am not permitted to speak further about it.' In this ecstatic state of mind, with seraphic joy on her countenance, she remained for several days, and then passed away, with her last breath sending most loving salutations to us, and bidding her relatives rejoice and be glad, to make festivity as for her wedding, and have no sadness at her death.

"When a boy, I read Edwards on the Affections, and have always been a little skeptical about ecstatic emotions; but as I sat by this happy, emaciated creature while she held my hand in both hers, pouring out her soul's unutterable joy, I wished that some of the wise and prudent

of this world, who wander in polar seas of splendid but endless and hopeless speculation, could have taken my place and seen how the Father of our spirits reveals himself unto babes. When the Good Shepherd, moving among his flock, takes to his bosom some maimed and helpless lamb, who can know the joy of the favored one?"

#### PARTING WITH ALL FOR CHRIST.

"Three Sundays ago I called on one of our leading brethren. I found him sick, after returning from a journey. Let me tell you, in substance, what he said. 'For the last two or three days I have been looking at that picture on the wall opposite [Christ preaching to the people on the mountain]. It is a very sweet picture to me. As I looked at it, Christ seemed to say to me: "Will you sell all you have and give it to the poor, and come and follow me?" The question disturbed me terribly. I could not say Yes. He kept looking at me and asking me the same question. My soul was thrown into tumult. I said: "How can I sell all and give it away? This house cost me — pounds. I shall have to sell it for half that sum, and *that* I must give away. How can I part with my store and all I have got with such hard labor, and distribute the whole avails to the poor?" Long did my heart rebel and struggle against the demand. At last, terrible as it was, I came to the point where I said, "Yea, Lord, I will do as thou requirest." I put up my house at auction; it went at half its value. I put up my store; it went likewise. I distributed all. I took my wife and children out into the street. We went down into a humble quarter and entered a poor tenement. We sat down in a mean room. When we were seated, Jesus came in, and said, "Peace. Hast thou done as I bade thee?" I replied, "Yea, Lord, I have given all." Then he said, "To-day is salvation come to this house." So in spirit he parted with all.'

"I give you the above examples, not for the sake of telling anything new or wonderful, but to show you, after all the



discouragement we often feel, all the backwardness we see, and all the lamentations we make on account of the persistency of the old Adam in man, how strong the grip of the gospel really is upon those who hear and accept it."

#### PERSECUTION.

"Persecution is not a thing of the past. I have already alluded to the imprisonment of one of our preachers. It was a sudden and almost unaccountable thing. It was supposed that his apprehension and detention so long in jail was on account of suspicion of his being engaged in some sort of plotting against the government; but that was absurd, as all his acquaintance knew he was the last person to be engaged in anything of the kind, and, as we all know, that Protestants are, by their very principles, forbidden to have to do with any such thing. He was at last released on bail. It seems more probable that this was a matter of persecution through the influence of the Greeks, who are greatly roused by the progress of evangelism among their communities on the coast.

"Another case is still pending. Nicolas, the faithful brother at Alacham, of whom we told you, was called to Trebizond and confined for eleven days, in consequence of accusations against him by the Greeks — charges trumped up under the influence of a determination on their part to crush out rising Protestantism among them. The English consul at Trebizond took up the case as one of religious persecution, and soon secured Nicolas' release on bail."

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#### Central Turkey Mission.

##### MARASH. — DISTRESS UNRELIEVED.

MR. MARDEN, under date of October 1, gives a sad picture of the people in the district about Marash, a part of the region for which famine relief was so generously contributed last year. This letter groups together some of the elements which make up the hard lot of this people: —

"A heavy pressure is upon us from various directions. The government re-

quires all new buildings in the burnt district to be made of stone, for security against fire. The cost is therefore so great that but few new shops are being built. The manufacture of cloth by hand-loom, which is the great industry of Marash, has been almost entirely abandoned. It is doubtful whether it ever revives. In this famine season cheaper foreign cloth has come in to take its place, and seems likely to continue to do so. Trade has not revived after the harvest, as was hoped. Many a merchant sits all day long in his cupboard-like shop and sells absolutely nothing. There is very little sale for anything but food. Multitudes of people have sold their mats and cooking utensils, and are now seen every day offering their clothes and beds in the streets. Merchants buy up these articles, and store them away to sell again in more prosperous times.

"Many of the weavers took their families out to the wheat-fields on the burning plains to glean after the reapers; but not being accustomed to field-work, they could not endure the heat, and broke down with fever. In the lower parts of the city there are several cases of fever in almost every house. It is sad to see the poor creatures by the dozen lying beside the street in the refreshing shadow of the stone walls. The physicians say they need food more than they need medicine. Sad reports come from the villages on every hand. The cases of sickness are found largely among the famine sufferers of last winter.

"Would that we had in hand a few liras with which to help the poor to-day in Marash and its villages. However, there is not now much actual beggary, for vegetables and grapes are plenty, and constitute almost the entire food of the poor.

"The crop of wheat, rice, and barley was good, but nearly all of it is owned by wealthy men, who are storing it away for higher prices. In case a poor man had a grain-field, he had mortgaged nearly or quite all of it for his support the past winter. Almost every day men of the middle and better class come to me with heart-

rending stories of sickness, hunger, and despair in their own homes.

"According to the rate of taxation in vogue for the past years, a man who has five male children would be required to pay his entire wages for sixty days as his annual poll-tax alone. A few months ago the rates for all the taxes throughout the empire were increased about one fourth. A recent order from the Porte requires 10,000 liras (\$44,000), back taxes, to be collected in Marash within five months. The governor must collect this money or suffer the penalty. The first day the police filled the prison with several hundred poor fellows who had nothing to pay.

"All classes of the people are greatly discouraged in view of the future, and prophesy more suffering the coming winter than was known the past year. The poorest man then had something he could sell, but now in so many cases all is gone, and himself and family broken in health and spirit. Some of the wealthier men have dealt generously with their suffering neighbors, but others seem to have become hardened and strangely indifferent to the sorrows around them.

"The Protestants are not sufferers above others, but we come into closer contact with them, and feel their wants in greater measure. The First Church has a debt of sixty liras to their pastor and the teachers of last year. Vigorous efforts have been made to raise this debt, but partly on account of disaffection they have not been successful. The Second Church, in its poverty, has had no pastor for a year, but regular preaching has been sustained by the missionaries and students. The Third Church has built its new church, but is in debt both for its building and for many months of its preacher's wages."

#### STUDENTS FOR AINTAB.

"We have just sent nearly twenty-five young men to the Aintab College, all of them in the regular course. They are mostly poor boys picked up here and there among the mountains and in the city, and most of them have been under our personal care for several years. Seven of

them were employed as teachers the past year. We require the students we aid in college to stay out and work two years during the course. It teaches them self-reliance, makes them stronger men, and provides the best of helpers for our smaller out-stations. A new set of student teachers is being appointed to fill the vacant places."

#### Eastern Turkey Mission.

##### "NOTES OF A TOURING MISSIONARY."

WE have received from Mr. Browne, of Harpoot, interesting "notes" of a tour to the northeastern part of the field, one hundred miles from Harpoot. He crossed the Euphrates in a "leaky old scow," which left him ten feet from the shore, and his first night was spent among the fifteen brethren at Pertek, a former out-station, who gave him "a delightful oriental welcome," and from whom he heard a "sad tale of poverty, oppression, and discouragement" which kept him awake for hours in his bed upon the housetop. He was unable to promise even a teacher to the people of this village, but gave them the hope of an occasional visit from a colporter. The next day he passed through Pashavank, once an out-station, of which, in reference to the work previously carried on there he says:—

"After years of unexampled opposition we finally saw a most promising work opening, but priestcraft, combined with the violent hostility of the Turkish bey, or lord of the village, eventually drove away every avowed Protestant, shut up our large school, and apparently rooted out evangelical religion. Of the families thus driven away we have just heard that one of them is doing rare service in Russia. Still it was sad, as we halted some time by a large fountain, that not one of the villagers dared to come near us or to give us the least recognition."

##### "PRIMITIVE PIETY."

The second night was spent at Harasik.

"Here the chief brother is sick and all his family. On the preceding Sabbath he had witnessed a good confession and this



sickness was the fruit of it. The Armenians, following ancient precedent (Daniel 6), despairing of finding occasion against him and the young men he was instructing in the gospel, except they find it against him concerning the law of his God, accused him before the bey's wife, in the absence of her lord, of refusing to labor on the Sabbath. This Jezebel ordered them all to be brought before her. They were found searching the Scriptures. Being confronted by their accusers they replied as of old: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' Then and there judgment was rendered by a merciless beating of five out of the nine, who steadfastly refused to break the Sabbath, one so severely over his head as to occasion deafness. On his roof that night, rising frequently to see that there were no listeners, this brother related many stories of what he, and those he was leading to the truth were called to suffer, and this too in a village where we have never sent a helper. Surely this is primitive piety revived, as well as primitive loyalty to truth. I wondered at his patient endurance and said: 'A skilled mechanic like you can find work elsewhere; why not go to Harpoot, or where you can serve God in peace?' 'True,' he said, 'that would indeed be sweet, but what would become of these seekers for the truth if I should go away?'

#### SECTARIAN ZEAL.

'Peri, October 1. This is the principal town in this great district. For many reasons our work has made little progress this way. We do not feel that we have had any help from our Baptist friends, whose agent last year immersed eleven of our brethren here, and three in the neighboring city of Palu. Such ill-advised zeal not simply distracts our little communities and cripples their means of supporting preaching, but the injury done among those without is far more serious. It is a stumbling-block to those nearly persuaded; while it furnishes great joy to all enemies of the gospel. 'Here you see

plainly,' they say exultingly, 'the legitimate fruit of Protestantism compared with the stability and unity of our national church;' and much more it is hard to refute in face of this proselytism. This movement has been very harmful in other places in our field. Here the earlier bitterness and strife have mostly disappeared and our immersed brethren are again attending our chapel. Two of them were among those who, with the preacher, went yesterday to near villages to preach not baptism but Jesus. All returned with joy this morning. If they will only agree to work with us for souls, the other matter will settle itself."

#### KOORDISH OPPRESSION.

"Temran, October 8. Passing over such places as Tepe and Kerbose, where we have had no worker, but where everything seems ripe for it; also Kassaba and Dzermak, where they greatly desire that we 'take hold once more vigorously and push the work with them,' we have spent three busy days here. Three years ago a church was formed in this central village of this Geghi district, but their young pastor has just been called away to a large church near Harpoot. This region is completely terrorized, not as formerly by Turkish beys, and as in that just passed through, but by the lawless Koords whose villages are on all the surrounding mountains. It would seem as if the limit of human endurance had wellnigh been reached when they are compelled to sell to these idle Koords, at their own price, the products of their handicraft and of their fields; and then they are afraid to go and collect their dues, save in companies. They also suffer from the midnight incursions of these marauders, losing merchandise, animals, hard-earned harvests; and this time they related stories of outrage and cruelty almost incredible, and how they are compelled to ransom themselves and children out of their clutches. Appeals to the government result in so little redress as to lead them to believe none is intended. Now this is the question pressing upon us: between the ever-

increasing demands of an insatiate government, and the rapacity of such plundering neighbors, how are these villagers to find enough to feed themselves and do so much towards the support of preaching and teaching? Visiting their houses the mystery grows. Only their tithe-loving Lord understands it."

#### A DILAPIDATED VILLAGE.

"Horhore, October 9. Seldom have I seen a more pitiable sight than on entering what on my last visit was a comfortable village. Last winter, following several shocks of earthquake, there occurred a great landslide and nearly half the houses of the village either fell or were so injured as to render them uninhabitable or dangerous. Marvels are related in connection with all the exciting scenes which followed. One fact is that though the old Armenian church is almost an utter ruin, the Protestant chapel, standing quite near, remains almost unimpaired. The four walls of the chapel sank so evenly that the walls were unaffected, from which our preacher, a native and resident of this village, draws many spiritual lessons. The brother of our preacher is the priest of this village, but a man of far less influence than the preacher. It is not improbable all may unite in accepting the chapel as their providentially preserved place of worship. If they move away and build a new village, I think it probable but one sanctuary will be built and our preacher will minister there."

#### HOW THE LEAVEN WORKS.

"Charnakji, October 10. A few years ago, on a tour, we were attracted to this fair and large Armenian village, but we were speedily disenchanting on entering it, by being rudely expelled and refused even a night's shelter. Since then no attempt has been made by us to introduce the gospel. Yet how different this visit! Far outside the village I was greeted and conducted to my stopping-place; and I was welcomed and feasted and forced to hold an almost continuous meeting all that day and evening. Let me condense the story

of Sahag the blacksmith, which shows us the secret of this contrast. 'For one long year after I moved my family here, the villagers used every means in their power to drive us away, convinced, as some said, if these Protestants once get a foothold here they'll turn our village upside down. Finally I succeeded in hiring this place, with its two rooms, of which, you see, one is my shop, the other my kitchen, and this I secured only by the kind offices of the government. For the two years following, the entire village boycotted me, not a person spoke to me, and had it not been for the surrounding Koordish villagers I should have been starved out. We are now three Protestant families. Armenians now often attend our Sabbath meetings here in my shop, and they are beginning to ask us why we do not build a chapel and have a preacher, so they can understand our religion.'

"Such is the working of the leaven in this mountain village, the fruit of that love that hopeth all things, endureth all things. I slept that night with my head touching this good brother's anvil and my feet his furnace, and I thought, as I dropped off to sleep, both were excellent types of two elements of his piety. A long row of fowls nearly over my head roused me long before dawn, but I found the sturdy blacksmith up and waiting to have one more strengthening talk ere he should send me on my way."

#### A GENERAL REVIEW.

"Shuhaji, October 15. Here I have spent a good Sabbath. Save for a short time, they have had no preacher for many years, and I was amazed at the large audience held together by the ministrations of an unlettered shoemaker, one of the brethren, while one of their young men teaches the winter school. And now, from this sightly village on the mountain-side, in starting for Harpoot, let us glance back over our tour. Away to the north, beyond the Euphrates, lies the Charsanjak region which we first traversed, where, our colporter says, are sixty-six villages and one preacher. To the east extends

the Geghi district, said to embrace forty Armenian villages, where we have but two preachers, and possibly two teachers this winter. Just at our right stretches the fertile Palu plain, with its city and numerous villages, where we have two teachers but no preacher in the city, and none in the villages. Here before us, among the numerous villages of our Harpoot plain, there are sixteen villages now unsupplied by either. Whatever else this tour has taught us, three thoughts are uppermost: 1. However great our resources in schools, college, and seminary, what are these among so many, even if we limit our view to the wonderful preparation and immediate needs of our own field? 2. How little comparatively has yet been done, notwithstanding our joy and gratitude at present results, simply to occupy, I dare not say harvest, the great white fields stretching out invitingly on every side. 3. Overwhelmed though we may be by the greatness of our opportunity, yet we are inspired by an assurance of the result, if faithful, and by visions of possibilities grander far than the Master ever showed his disciples amid the mountains and plains of Palestine."

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### Marathi Mission.

#### A PRAYER-TREE.

MR. ROBERT A. HUME, of Ahmednagar, reports the organization of a church in a large town of Kanhur, thirty-one miles west from Ahmednagar. He says:—

"This is a child of my prayers and plans and efforts. There is a tree near Kanhur which we call 'the prayer-tree for the Kanhur Church.' When there was no Christian in the place, and no dream in any one else's mind about a church there, I began to pray under that tree that this large town might soon become the headquarters of a church. Then our agents were accustomed to do the same thing under that tree. I have never passed that tree, coming or going, for years without offering prayer for a church at Kanhur. This afternoon the Hearer of

prayer is to let us see how he is answering those petitions and hopes.

"Good second rains are now falling, and our fears for a very serious distress seem likely to be mercifully dispelled. Our godly Presbyterian governor, Lord Reay, has just visited Ahmednagar and paid a most kind and sympathetic visit to all our work."

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### Ceylon Mission.

#### THE RELIGIOUS QUICKENING.

REV. W. W. HOWLAND, of Oodoville, sends cheering accounts of the religious movement in Jaffna, to which we have referred in previous numbers, of the *Herald*. He mentions several cases of the restoration of backsliders, many of them prominent persons whose influence has heretofore been deleterious, because they had once been regarded as Christians. But they are now taking new and vigorous stand for Christ. Mr. Howland says:—

"The pastor and assistants have been having the tent pitched in different villages and visiting from house to house during the day, and holding meetings in the evening. During two weeks past they have been thus working in a village where there is not a single Christian, which is a rare case here. We have a small girls' school in the village. Mrs. Howland had been very anxious about this village, and some of her last words before her death were: 'What shall we do for Ernuville?' The heathen were troubled by our holding meetings, and called a Brahman who is employed by the Anti-Christ Society to preach against the Bible and Christianity, and appointed opposition meetings. Very few came to their second meeting, while many came to ours, and they held no more. Those who attended in the tent accepted what was said as true, and there seemed to be much interest. One man, educated in the Wesleyan mission school, decided to be a Christian, and attends our Sabbath service. His son also seems somewhat moved, but dares not take a stand



openly for fear of his father-in-law, with whom he lives, who is very much opposed. A young man who attended all the meetings came to the house of the pastor secretly and said he wished to be a Christian, but he could not remain at home on account of the opposition of his father and his uncle, the headman. Last week he wrote a letter and left it for his father, telling him that he had decided to be a Christian; that he need not seek him, for he would not return. The father and others came for him, and he was persuaded by fair promises to go home. He has not returned, and we hear that he is not treated unkindly. We feel very anxious for him, that he may be kept firm in his decision."

#### MANEPY.

Mr. S. W. Howland, in the absence of the Misses Leitch, has for a few months been stationed at Manepy, of which place he says:—

"Not only is it a centre for heathenism, one of the chief temples of Jaffna being directly across the road from our church, but there is a larger community of educated and influential men here than elsewhere in our mission field. Although many of those are strong in their opposition to Christianity, there are, on the other hand, many who are, to say the least, ready to give heed to the claims of Christianity, and some who seem to be coming forward to the light. The fact that so many of them have been known as Christians and have gone back has great weight with others. Thus for several reasons the success of the work in Manepy seems quite as important in its relations to the whole field as that in any other place, and I am glad to be able to say that the outlook is very hopeful. Several of the wanderers have taken a stand again on the side of Christ, and a number of others who have long resisted the truth have seemed to decide for Christ. There is in the community more of a consideration of the claims of Christianity than I have seen before, and on the part of Christians an expectation of the con-

version of individuals more definite than heretofore. Our meetings are well attended, and we have been able to hold a good number of them. Although the weather has been warm, there has been a good wind. Cholera has appeared in some localities, but has not as yet prevailed extensively. The general fear of it, while hindering evening meetings in some localities, has its effect in making many more susceptible to religious truth."

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#### *Hong Kong Mission.*

##### CLAIMS AND NEEDS OF THE MISSION.

MR. HAGER, who has been with great courage and devotion holding the post at Hong Kong for five years, sends the following appeal for the work in that region:—

"The Hong Kong Mission, though one of the youngest missions of the Board, occupies one of the old missionary fields. For more than thirty years the American Board carried on work in Hong Kong, Macao, and Canton; so that while the name of the mission has somewhat changed, still the mission contemplates what the early laborers, Messrs. Bridgman, Williams, and Parker, sought to accomplish. This cannot be done without adequate reinforcement. Every mission ought at least to hold its own, if not to be making some slight advance. Now this is what we aim for the Hong Kong Mission. We do not ask that it be made the strongest mission in China, but simply to put it upon a good working basis, so that in case of sickness or removal of the one missionary, there will be at least one or two on the field who shall continue the work. Their support in part would come from the interested American Chinese.

"1. We need one missionary, at least, to open a training school for native assistants. This need is more and more apparent each year, and we are only crippling ourselves by deferring to some future period what ought to be done in the immediate present.

"2. We need one or two missionaries to

labor almost exclusively among the homes of the American Chinese, these missionaries to be located in some central station in the interior where the field can be easily reached.

“3. We need one or two missionaries for the southwest country, where is found an open door to preach the gospel, with a parish of from two to three million souls.

“4. We need one or two missionaries for the untouched province of Kwong Sai, that has a population of five million.

“Now how many of these shall we have? Two missionaries are in immediate demand, and we trust and pray that God will put it into some brave young men to come to our assistance immediately.”

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### Shansi Mission.

#### WORK IN VILLAGES.

MR. CLAPP, of Tai-ku, reports that they have, in order to escape from the bad air of the city, spent the summer at a village five miles distant, going into the city twice a week, but devoting most of the time to visiting the villages in that region. There are no inns in these villages, and the people are afraid of foreigners till they have seen something of them. Moreover, the people at this season of the year were in the fields at work. Mr. Clapp sends from his notebook an account of his visits to several of these villages, from which we take one that may stand as a specimen. On June 20, he says:—

“I have visited only two villages today. I purposed to call on the headman of the village first and if possible secure his friendship, as these men have great influence with the people, especially where there are so few who can read. I found that he was in the fields at work, and while waiting for him to come in I called on the village schoolmaster, a surly old man of about sixty years. I found him cooking his dinner, and perhaps that accounted for his inhospitable manner. He would not listen to a word, nor look at my books and tracts, though I left one of the latter for him to read at his leisure.

Going on the street, feeling rather chagrined at my reception, I soon met the headman and told him my errand. After talking with him for a time, and trying to tell the story of the cross to the villagers who gathered about us, the man invited me into his house to drink tea. Instead, however, of taking me into his own house, he led me around another way into that schoolmaster's place which I had just left so crestfallen. A few men gathered in, and I preached to them as best I could, and after drinking tea left for the next village. This old teacher is a type of a large class of the village teachers in this part of China. Evidently the children were all afraid of him, for not one dared come into the court while I was there, though they crowded about the door, and when outside they did not seem at all afraid. Like many of his fellow-teachers, this old man is a coarse, ignorant, conceited man, who, knowing a few characters, is engaged for a very small sum to teach the village school; and thus many of the youth of China are being — educated? No; ruined.”

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### Japan Mission.

#### CHRISTIAN WORK IN HOKKAIDO.

THOUGH no direct evangelical work is attempted by the agents of the American Board in Hokkaido, the great northern island of Japan (formerly called Yezo), yet our missionaries frequently visit that region, and several of the Japanese Christians who have been connected with our mission stations in southern Japan have settled in various towns of Hokkaido. The region is proving a good health resort for laborers in the southern provinces, and we are glad to give some account of Christian work there as seen by Dr. Berry, of Kyōto, who with his wife spent a short vacation there. Writing from Kyōto October 11, Dr. Berry says of Sapporo, the capital of the island:—

“The history of the work there well illustrates what a Christian teacher may do in a government school in Japan. The early influence of President Clark,



when at the head of the Agricultural College at Sapporo, has steadily grown until now we find there an independent, self-sustaining, and self-propagating church of one hundred and thirty members, and embracing those of the very best families in the city. Its contributions last year amounted to 355 *yen*. and for the first half of this year, to 230 *yen*. Its pastor, Rev. Mr. Oshima, now instructor in the preparatory department of the college, cheerfully devotes his time and strength to the welfare of the church and its work. Under his leadership the young men have organized a temperance society which now embraces a membership of over four hundred, some of whom even reside on the mainland. The society publishes a monthly journal, and some of the most hardened and abandoned men among the criminal miners of the island have reformed. This latter work is largely due to the labors of the earnest and efficient missionary of the Sapporo church, Mr. Baba, formerly of Okayama, who assists Mr. Oshima in his pastoral duties and acts as the church missionary, devoting much of his time to extended tours over a large portion of the island. The church is a widely recognized power for good. It was a privilege to become one for a time with these brethren in their plans and work.

“Scarcely less notable is the Christian work going on at Mombetsu, a thriving community of some five thousand souls at the head of Volcano Bay. Here a Japanese brother from Sendai, Mr. Oshikawa, made a missionary tour some years ago and planted the good seed, the fruit of which is now seen in a new church building, recently dedicated, and a church membership of about one hundred. Some of these are from the first families in the place. The church supports its pastor and is a power for good.

“At Hokadate, too, it was pleasant to be welcomed by young men, strong, influential, educated—men who will be a power in moulding public opinion and in shaping the future of the island. Unfortunately, the members of these churches have been so occupied with work for their

own countrymen, the new and unorganized state of society there especially demanding this, that no attention whatever has been given to the Ainos, save what Mr. Bachelder, of the Church Missionary Society, has been able to afford. Some of the Christians were deeply interested in learning what the early Church in the United States did for the American Indians and will, I think, unite to do what they can for the Ainos. It has certainly not been from any lack of desire that they have not done this in the past.”

#### THE AINOS.

“The Aino is a promising man to work for, though much labor must be bestowed upon him. He is without a written language and, of course, without education. They speak a little Japanese, however, and understand more; and even now many of them could be reached through that language. I fancy the best plan for reaching them will be to get hold of some Aino youths, convert them to the Truth, instruct them in the principles of Christianity, and then have them labor for their people under the general direction of these Christian pastors.

“The Aino would seem to have grown up, morally, as he was born. He will, it is true, lie to make a story effective, but placed upon his honor he will tell the truth and act honestly. When invoking the blessing of the gods upon the hunt and when returning thanks for success in the same, he is a religious enthusiast. All reports to the contrary notwithstanding, he is holding his own in point of numbers, and will constitute an important factor in the future of Hokkaido. Great mortality exists among the Aino children, but those who pass this period live to a ripe old age. The Japanese government are hereafter to tax their property, and in return will allow it to be held in their own name—a point greatly desired by the Aino.”

#### GOVERNMENT TEACHERS.

“It is pleasant to see to what extent the American teachers have given the people American ideas and ways of doing

things in Yezo, and of the high esteem in which they are held among the people; and they are worthy of it. With that adaptability peculiar to Americans they are one with the people. If a fire breaks out in town they are on hand helping the firemen and directing them in their efforts to control it. If a horse-race comes off (and horse-racing is conducted here without betting—a Japanese does not know what it is to bet), they are the first to encourage it by their presence, and to discuss intelligently the good points of a horse. As agricultural teachers, too, they are thoroughly competent, so much so that Amherst, even, cannot longer afford to be without one of them, greatly to Japan's loss.

“As a health resort, this region is unsurpassed in the East. With a latitude as far north as Portland, Maine, and with inland elevations as high as from one thousand to three thousand feet, it is

easy to place one's self under climatic conditions where the night-air is as keen, and the campfire needed as much as in the Adirondacks. Saddle-horses abound, roads are fairly good, mounted guides are cheap, provisions, supplemented by canned meats, are ample, and under such conditions a man may take an outing here with results scarcely inferior to a trip through the woods of Maine or among the mountains of northern New York. With the improved facilities for travel, the Hokkaido (Yezo) will more and more be brought into intimate relations with the mainland, and this will greatly strengthen the influences operating there for good.

“Through the previous visits of our Mr. Gulick, Mr. Cary, and Mr. Neesima, and the frequent emigration of Christians thither, the Christian work and workers in the region of Sapporo have close and cordial relations with our churches of this region.”

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## Notes from the Wide Field.

### AFRICA.

EASTERN EQUATORIAL MISSIONS.—Letters of a most encouraging character have been received by the English Church Missionary Society, from all their stations on the eastern coast and in the interior. These letters were written prior to the late conflicts between the natives and the Germans, and it is to be feared that the state of things reported has now been entirely changed, at least in some places. From Uganda the accounts down to last April are unexpectedly cheering. It will be remembered that Mr. Gordon had taken the place of Mr. Mackay at Mwanga's capital, and now we have letters from Rev. Mr. Walker, who had been invited by the king to join Mr. Gordon at Uganda. In these letters he describes a remarkable reception given him by the people and by the court. On the first Sunday there were one hundred and fifty or two hundred native Christians present at the service, and Mr. Walker was greatly delighted at the glorious work which had been done in Uganda. After a week's resting, the king's messenger came for the missionaries to visit the palace. The account given of the reception is quite striking; such a reception, it is said, was never before granted to any one. As the missionaries approached the court, men came running at full speed to meet them, shouting, “Come quickly!” and then turning round ran back to the entrance gate as fast as they could. Again they came at the same rate. The entrance gate was lined with some six or seven hundred warriors, many of their faces painted red; inside the courtyard there were other soldiers. All this time the drums were beating and the soldiers were shouting. After passing through several doors, the audience-room was reached, and not only the court but the king arose to receive the guests. Such a thing has not been known before, that the king should rise and stand on receiving a white man. Mr. Walker's impression of Mwanga is that he is weak and frivolous and passionate, but he was very courteous and did all he could to give a magnificent reception. A few days

after the reception, the ladies of the court came to buy books and reading-sheets. Mr. Walker says that if the king remains as well disposed as at present, by God's grace a great work can be done at Uganda.

Letters from Mr. Mackay and Mr. Ashe at Usambiro, and from Mr. Hooper and Mr. Deeks at Nassa, on Speke Gulf, Victoria Nyanza, are very encouraging. These new stations are among thickly populated villages, and the people are ready to listen to the Word of Life. The old station of Mpwapwa is now divided into three stations, from three to six miles distant from each other. From this point the territory of Ugogo has been visited and the people seem friendly. They are afraid of the Germans, and on this account are somewhat suspicious of the English missionaries, although they are able to distinguish between them. From Mombasa and Chagga there are good reports down to September last. Mandara, the monarch of Chagga, who has great influence in all that region, is listening to the truth, and claims to be impressed by it. Mr. Taylor is in doubt whether Mandara is playing a part or is seriously impressed. The king listens with apparent pleasure to the reading of the Bible and Christian instruction. He has been a sad profligate, and earnest prayer is asked for him that one so influential may be brought to Christ. Mr. Taylor reports that the Chaggas are sun-worshippers, attributing all blessings to the agency of the sun. It is devoutly to be hoped that this encouraging state of things in Eastern Africa may not be interfered with by the present political troubles.

[Other matter prepared for this department must be omitted, for lack of room.]

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## Miscellany.

### BIBLIOGRAPHICAL.

*The Life and Letters of Samuel Wells Williams, LL.D., Missionary, Diplomatist, Sinologue.* By his son, Frederic Wells Williams. New York and London: G. P. Putnam's Sons, The Knickerbocker Press. 1889. With a fine portrait. Octavo, pp. 490.

This volume adds another to the valuable missionary biographies which have appeared during the past few years, and will be welcomed by the many who have known and revered this distinguished scholar. The story of his early life and entrance upon his missionary life as printer at the age of twenty-one is exceedingly interesting. So also is the story, which is given in this volume, of the attempt to enter two of the ports of Japan in 1836 and land seven Japanese shipwrecked sailors; the ship, which was *The Morrison*, being fired upon thrice and obliged to return without accomplishing her errand. Dr. Williams gives in his letters and journal an account also of the two expeditions of Commodore Perry, in 1853 and 1854, which secured the first treaty of the United States with Japan, Dr. Williams being the interpreter in negotiating the treaty. Our space forbids further mention of this

interesting volume except to give the following quotation, showing how small a matter at a critical moment determined the question whether such a life should be written at all. "The ill-health of his mother made it necessary that his early infancy should be spent away from home, and for some years he was put in charge of his mother's aunt, Miss Dana. That excellent woman once capsized the sleigh, while driving with him on a stormy day from New Hartford to visit his parents. After picking herself and her conveyance out of the snowdrift, she hurried on, when with the recollection of her errand came the discovery that her muff and the baby stowed within it were lost. 'Shall I go back?' she queried. 'Yes, for God may have something for him to do; moreover, I cannot spare the muff.' The nursling lived to thank his grandaunt for many favors besides this." We of the present day unite in the thanksgiving, and agree that that muff, considering its contents, was worth saving.

*The Romance of Missions in the Land of Ararat.*  
By Miss Maria A. West. With an Introduction by



Mrs. Charles, author of *The Schönberg-Cotta Family*.

We are glad to welcome a new edition of Miss West's book. The fact that it has reached its seventh edition shows its deserved popularity. Miss West has had a long and successful missionary service in various parts of Turkey, and this book is full of graphic incidents connected with that service.

This edition is furnished with a map and a complete index. The price of this volume of 700 pages has been reduced from \$2.50 to \$1.50, post free, and may be had from the publisher, J. J. Arakelyan, 150 Pearl Street, Boston, and of other booksellers.

*A Budget of Letters from Japan. Reminiscences of work in Japan.* By Arthur Collins Maclay. New York: A. C. Armstrong & Son. Second edition.

We are glad to see the second edition of this valuable book on Japan which we commended to our readers some two years ago. It is one of the most attractive works on Japan which has been published.

*Samuel Irenæus Prime: Autobiography and Memorial.* Edited by his son, Wendell Prime. New York: A. D. F. Randolph & Co. Pp. 385. Price, \$1.75.

An interesting memorial of a prominent member of a noted family, whose influence as an editor and a Christian leader has been widely felt throughout our land and will long remain.

*Sermons on the International Lessons for 1889.* By the Monday Club. Fourteenth series. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 402. Price, \$1.25.

That this is the fourteenth series shows that these sermons have met a popular want. They come from the pens of many of our best pastors, and are well worthy of the circulation they will have.

*A Tale of Home and War.* By E. P. H. Portland, Maine: Brown, Thurston & Co.

The Rev. Worcester Willey went as missionary of the American Board to the Cherokee Indians in 1844, and was laboring there when the mission of the Board was discontinued, about which time the war of the rebellion broke out. Mr. Willey and his family remained at their station while the storm of war raged around them. They passed through many thrilling experiences, of which this volume gives the tale. Incidentally there is brought to view many illustrations of Indian character and of the value of missionary work.

#### BOOKS RECEIVED.

A. D. F. Randolph, New York, sends twelve separate poems by different authors, each daintily printed by itself, the most attractive of which are: *All's Well; The Secret of Content; God Knoweth; Sometime; Beyond the Shadow.* Such Christian hymns, in this attractive form, are the best gifts for Christmas.

*Angel Voices* (25 cts.); *The Better Land* (40 cts.); *Golden Showers* (50 cts.), are three nicely illustrated Christmas books published by Thomas Whittaker, New York.

*The Peerless Prophet; or, the Life and Times of John the Baptist.* By Archibald McCullagh, D.D. New York: A. D. F. Randolph & Co.

*Rest Awhile.* By Rose Porter. New York: A. D. F. Randolph & Co. Pp. 263.

*The Life of General Philip H. Sheridan: Its Romance and Reality.* By Frank A. Burr and Richard J. Hinton. Illustrated. Providence, R. I.: J. A. & R. A. Reid. 1888. Pp. 437.

*Pilgrim's Letters; or, Bits of Current History.* By Rev. Joseph E. Roy, D.D. Pp. 310. Boston and Chicago: Congregational Sunday-School and Publishing Society. Price, \$1.50.

*Studies in Criticism.* By Florence Trail. New York: Worthington Company.

*Sure to Succeed.* By J. Thain Davidson, D.D., author of *The City Youth, Talks with Young Men.* New York: A. C. Armstrong & Son, 714 Broadway. 1889.

*The Jolly Ten, and Their Year of Stories.* By Agnes Carr Sage. Boston and Chicago: Congregational Sunday-School and Publishing Society. Pp. 299. Price, \$1.25.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

(As set forth in the original suggestion for the Week of Prayer.) "That God would now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation." \*

### ARRIVALS AT STATIONS.

September 28. At Bailundu, West Central Africa, Rev. Thomas W. Woodside and wife.

October 8. At Kyoto, Japan, Miss Flora Denton, to join the mission.

October 19. At Hadjin, Central Turkey, Mrs. J. L. Coffing.





Sullivan county Aux. Society.  
Acworth, Cong. ch. and so. 6 50

## VERMONT.

Caledonia co., Conf. of Ch's. T. M.  
Howard, Tr. 606 26  
St. Johnsbury, Charles Fairbanks,  
to const. Rev. and Mrs. Dr.  
MURRAY MITCHELL, H. M. 200 00  
Chittenden county.  
Charlotte, Cong. ch. and so. 23 66  
Essex county.  
Lunenburg, Chas. W. King, 25 00  
Orange county.  
Brookfield, 1st Cong. ch., *extra*, 6 25  
Orleans county.  
Newport, Cong. ch. and so. 18 00  
Washington county Aux. Soc. G. W.  
Scott, Tr. 10 00  
Waterbury, Rev. and Mrs. L. H.  
Elliot, 10 00  
Windsor county.  
Ludlow, Cong. ch. and so. 13 73  
Norwich, Cong. ch. and so. (of wh.  
*extra*, 5), 25 00  
Plymouth, Cong. ch. and so. 1 69

## MASSACHUSETTS.

Barnstable county.  
Centreville, Cong. ch. and so. 20 00  
Berkshire county.  
Dalton, Cong. ch. and so. 61 64  
Great Barrington, 1st Cong. ch. and  
so. 219 94  
Mill River, Rev. S. R. Butler, 10 00  
Monterey, Cong. ch. and so. 12 00  
Pittsfield, Mrs. Mary S. B. Todd, 10 00  
Williamstown, 1st Cong. Sab. sch.,  
for Euphrates College, 10 00—323 58  
Bristol county.  
East Taunton, Cong. ch. and so. 2 00  
Fall River, Central Cong. ch.,  
367.80; 3d Cong. Sab. sch., for  
student in Anatolia College, 7;  
N. R. Earl, for support of a stu-  
dent, 10, 384 80  
Mansfield, Cong. ch. and so. 19 84  
Norton, Cong. ch. and so. 62 10—468 74  
Brockfield Association.  
Brimfield, 1st Cong. ch. and so. 8 50  
Oakham, Cong. ch. and so. 28 10—36 60  
Essex county, North.  
Amesbury, A friend in Main-st. ch. 5 00  
Georgetown, Memorial ch. 33 13  
Rowley, Cong. ch. and so. 34 50—72 63  
Essex county, South.  
Beverly, Dane-st. ch., m. c. 11 50  
Gloucester, Lanesville ch. 14 00  
Hamilton, Cong. ch. and so. 26 70  
Peabody, South Cong. ch. 278 00—330 20  
Franklin co. Aux. Society. Albert  
M. Gleason, Tr. 28 46  
Buckland, Cong. ch. and so. 25 00—53 46  
Hampden co. Aux. Society. Charles  
Marsh, Tr. 108 82  
Chicopee, 1st Cong. ch. and so. 4 68  
Indian Orchard, Cong. ch. and so. 29 62  
Monson, Cong. ch. and so. 9 50  
South Hadley Falls, Cong. ch. and  
so. 100; 53.46, 153 46  
Westfield, 1st Cong. ch. and so.,  
114.61; 2d Cong. ch. and so.,  
35.95, 150 56—456 64  
Hampshire co. Aux. Society.  
Amherst, College ch., 266.40; South  
Cong. ch. and so., 7.10, 273 50  
Easthampton, 1st Cong. ch. 10 00  
Enfield, Cong. ch. and so. 50 00  
Haydenville, A member of Cong.  
ch. 10 00  
Northampton, A. Lyman Williston,  
300; Mrs. C. H. Ladd, *extra*,  
25, 325 00—668 50

Middlesex county.  
Auburndale, Cong. ch. and so. (of  
wh. m. c. 30.51, 990.70); A. S.  
Cooley, 25c. 990 95  
Billerica, Cong. ch. and so. 25 00  
Cambridgeport, Wood Memorial ch. 1 45  
Everett, Cong. ch. and so. 10 09  
Lexington, Rev. C. Hamlin, D.D.,  
*extra*, 15 00  
Marlboro', Union Cong. ch., to  
const. Wm. A. DUDLEY, H. M. 102 83  
North Chelmsford, 2d Cong. ch.,  
add'l, 10 00  
Reading, Cong. ch. and so. 10 00  
Tewksbury, Cong. ch. and so. 22 40  
Waltham, Cong. ch. and so. 33 95  
West Medford, Cong. ch. and so. 17 49  
Wilmington, Cong. ch. and so.,  
25.92; m. c., 9.89, 35 81—1,274 97  
Middlesex Union.  
Lunenburg, Cong. ch. and so. 25 00  
Norfolk county.  
Sharon, Cong. ch. and so. 36 65  
South Weymouth, 2d Cong. ch. and  
so. 26 00  
Walpole, Mrs. L. Johnson, to const.  
Mrs. C. I. KENDALL, H. M. 100 00  
Wollaston, 1st Cong. ch. and so. 10 00  
Wrentham, 1st Cong. ch. and so.,  
38.75; Jemima Hawes, 50, 88 75—261 40  
Plymouth county.  
Hanson, Cong. ch. and so. 6 07  
Suffolk county.  
Boston, Park-st. ch., 130; Eliot ch.  
m. c., 6.87; Berkeley-st. ch., 1;  
Mount Vernon ch., 1, 138 87  
Chelsea, 3d Cong. ch. 55 96—194 83  
Worcester county, North.  
Westminster, 1st Cong. ch. and so. 27 00  
Winchendon, 1st Cong. ch. (of wh.  
m. c., 24.20), 45 95—72 95  
Worcester co. Central Ass'n. E. H.  
Sanford, Tr. 1 00  
Berlin, Cong. ch., m. c. 1 00  
Worcester, Central Cong. ch. 133 33—134 33  
Worcester co. South Conf. of Ch's.  
Amos Armsby, Tr. 5 00  
Millbury, Rev. Geo. A. Putnam,  
*extra*, 10 00  
Saundersville, Cong. ch. and so. 25 00  
Uxbridge, W. H. Seagrave, 20 00—60 00  
Whitinsville, Cong. ch., Mrs. A. 20 00—4,459 90

*Legacies.*—No. Leominster, Leonard  
Burrage, avails of Real Estate, 159 60  
Palmer, Mrs. Louisa S. Whitcomb,  
by Newton S. Hubbard, Ex'r, 100 00  
Tewksbury, Miss Deidamia S.  
Rogers, by Enoch Foster, to  
const. Wm. A. CHANDLER, H. M. 100 00  
Wilkinsonville, William R. Hill,  
by Emily B. W. Hill, Ex'r, 2,000 00  
Worcester, Levi Clapp, by Rev.  
A. H. Clapp, Ex'r, 100 00—2,459 60

## RHODE ISLAND.

Providence, Nancy Marsh, for Mrs.  
Clarke's Home, 10 00

## CONNECTICUT.

Fairfield county.  
Bridgeport, 1st Cong. ch. 212 65  
Monroe, Mrs. and Miss Curtis, 10 00—222 65  
Hartford county. W. W. Jacobs, Tr.  
East Granby, Cong. ch. and so. 5 78  
East Hartland, Cong. ch. and so. 9 50  
Farmington, Cong. Sab. sch., for  
baby-organ, for Rev. A. C.  
Wright, 50 00  
New Britain, South Cong. ch., to  
const. JOHN H. PECK, CLARENCE  
F. CARROLL, FREDERICK WESSEL,  
and Mrs. ELIZABETH J. PORTER,  
H. M. 423 10  
West Simsbury, Collection from  
friends, 4 07—492 45

Litchfield co. G. M. Woodruff, Tr.	
Cornwall, 1st Cong. ch., with other dona., to const. R. T. MIXER, H. M.	58 00
Litchfield, 1st Cong. ch. (of wh. m. c. 10r.15)	225 03
New Milford, 1st Cong. ch. and so.	210 75
Thomaston, Cong. ch. and so.	15 95
Washington, Cong. ch. and so.	96 40
West Winsted, 2d Cong. ch. and so.	105 23—711 36
Middlesex co. E. C. Hungerford, Tr.	
Clinton, 1st Cong. ch. and so.	2 57
Essex, 1st Cong. ch. and so.	28 12
Middletown, Benj. Douglas, <i>extra</i>	100 00—130 69
New Haven co. F. F. Jarman, Agent.	
Cheshire, Cong. ch. and so.	22 00
Derby, Cong. ch. and so.	36 64
Madison, Cong. ch. m. c.	8 21
New Haven, Ch. of the Redeemer,	77 00
North Branford, Cong. ch.	25 00
Oxford, Cong. ch. and so.	37 11—205 90
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Groton, 1st Cong. ch.	72 00
New London, 1st Ch. of Christ, m. c.	12 78—84 78
Tolland county. E. C. Chapman, Tr.	
Gilead, Cong. ch. and so.	50 00
Windham county.	
East Woodstock, Cong. ch. and so.	20 00
Woodstock, 1st Cong. ch. and so.	33 65—53 65

NEW YORK.

Albany, Charles A. Beach, for special work in China,	50 00
Binghamton, 1st Cong. ch.	88 54
Brookwater, Cong. ch. and so.	19 75
Brooklyn, C. B. Lane, for Bombay, Busti, Eli Curtiss,	1 00
Canandaigua, 1st Cong. ch.	5 00
Clinton, "An offering to the Lord,"	100 00
East Rockaway, Cong. ch.	3 00
Elmira, Friends for Anatolia College,	15 00
Gloversville, Cong. ch. and so.	61 00
Little Valley, Cong. ch. and so.	56 00
New York, S. T. Gordon,	3 85
Norwich, 1st Cong. ch. and so.	250 00
Pekin, Abigail Peck,	2 75
Reed's Corners, Cong. ch. and so.	25 00
Saratoga Springs, A friend,	5 10
Waverly, by E. G. Tracy, for Dep't Self-help, Anatolia College,	25 00
Woodhaven, Cong. ch. and so.	15 00—750 99
Legacies.—Fishkill, Mrs. H. E. Prentice, by M. E. Curtiss, Adm'r.	100 00
	850 99

PENNSYLVANIA.

Guy's Mills, Cong. ch., 12.97; Mrs. F. Maria Guy, 2.50,	15 47
Old Forge, Cong. ch.	2 00—17 47

NEW JERSEY.

New Brunswick, Mary H. Parker,	15 00
Orange Valley, Cong. ch.	142 89
—, John Wiley,	50 00—207 89

MARYLAND.

Baltimore, 1st Cong. ch.	77 41
—, A friend, to const. ANNA C. WEIR, MARIA O. CALLENDER, and LIZZIE C. CALLENDER, H. M.	350 00—427 42

VIRGINIA.

Herndon, Cong. ch.	3 78
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OHIO.

Atwater, Cong. ch., with other dona., to const. JARED STRATTON, H. M.	41 25
Batesville, Mrs. A. H. Cowgill,	60 00
Cincinnati, Mary Jenkins,	15 00
Cleveland, 1st Cong. ch., dime collection, 3.10; Friends, for Rev. T. W. Woodside, 100.96; Rev. H. C. Haydn, 50,	154 06

Columbus, High-st. Cong. ch.	26 90
Edinburg, Cong. ch.	12 00
Gambier, Cong. Sab. sch., for Mrs. Shepard, Aintab,	30 00
Geneva, Cong. ch.	50 20
Hampden, Cong. ch.	5 00
Kent, Cong. ch., an. int. on 1,000, from Austin Williams, deceased,	60 00
Lafayette, Cong. ch., <i>extra</i> ,	5 00
Marietta, Rev. R. G. Brynon,	2 50
Oberlin, 2d Cong. ch.	85 20
Tallmadge, Mrs. Howland and daughter,	2 00
Toledo, Edson Allen,	5 00
York, Cong. ch., <i>extra</i> ,	15 00—569 11

ILLINOIS.

Aurora, Mrs. J. L. Greenfield,	5 00
Chicago, Kenwood Evang. Ch. 1st Cong. ch.	355 37
U. P. Cong. ch., m. c.	14 87
C. F. Gates, for 5 boys in Mardin,	11 05
Rev. J. L. Withrow,	100 00
Delavan, Richard Hoghton,	50 00
Forrest, Cong. ch.	10 00
La Grange, Cong. ch.	31 33
Lombard, 1st Cong. ch.	7 69
Malta, Cong. ch.	8 65
Oak Park, 1st Cong. ch., I. E. B., to: A friend, 5,	11 00
Roberts, Y. P. M. Soc. for E. C. Africa,	15 00
Rockford, 2d Cong. ch.	20 00
Rockton, 1st Cong. ch.	488 10
Rosemond, Cong. ch., to const. Rev. E. L. HILL, H. M.	15 00
St. Charles, Cong. ch. and Sab. sch. Thomasboro', R.	60 13
Yorkville, Cong. ch.	18 34
	5 00
	13 62—1,370 25

MISSOURI.

Amity, Cong. ch.	22 00
Kidder, Cong. ch.	10 75
Springfield, Ger. Cong. ch.	2 15—34 90

MICHIGAN.

Ann Arbor, Cong. Sab. sch., for Dr. and Mrs. Shepard,	10 00
Chelsea, Cong. ch.	15 25
Flint, 1st Cong. ch.	19 48
Middleville, C. T. Spaulding,	5 62
Richland, Cong. ch.	16 69
Traverse City, 1st Cong. ch.	19 50
Union City, A friend,	100 00—186 54

WISCONSIN.

Janesville, 1st Cong. ch.	75 00
Kenosha, 1st Cong. ch.	35 85
Union Grove, Cong. ch.	16 82
Waukesha, 1st Cong. ch.	42 00
Wauwatosa, Cong. ch.	11 75
Windsor, Cong. ch.	40 00—221 42

IOWA.

Ames, 1st Cong. ch.	32 85
Cedar Falls, Cong. ch., <i>extra</i> ,	12 22
Chester Centre, Cong. ch.	8 41
De Moines, Plymouth Cong. ch., to const. M. H. SMITH and W. G. WORK, H. M.	246 90
Gilman, Cong. ch.	26 05
Grinnell, Cong. ch.	16 23
Larchwood, Cong. ch.	2 55
McGregor, Cong. ch.	36 40
Newell, Cong. ch.	12 55
Onawa, Cong. ch.	6 35—400 62
Legacies.—Des Moines, Mrs. Harriet L. Rollins, rent of land,	4 75
	495 37

MINNESOTA.

Glyndon, Cong. ch.	4 35
Medford, Cong. ch., <i>extra</i> ,	16 45

Minneapolis, Plymouth Cong. ch., 48; Lyndale, Cong. ch., 12; Park- ave. Cong. ch., 6, Plainview, Highland Mis. Ch.	66 00 2 06—88 86
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## KANSAS.

Douglass, Cong. ch. Paola, Y. P. S. C. E., for Chinese student, Valley Falls, Cong. ch.	25 5 00 9 54—14 79
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## NEBRASKA.

Ashland, Cong. ch. Cambridge, Cong. ch. Olive Branch, Ger. La. Mis. Soc. Wahoo, Cong. ch.	10 65 2 71 5 00 7 00—25 36
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## CALIFORNIA.

Oakland, 1st Cong. ch., 152.08; Ply- mouth-ave Ch., 16.50, <i>Legacies.</i> —Oakland, Harriet B. Wil- lard, by W. Wilkinson and G. Moogar, Ex's (less exchange, 3.50),	168 58  <u>2,009 43</u> 2,178 01
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## OREGON.

Fairview, Cong. ch. Forest Grove, Cong. ch.	3 55 15 00—18 55
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## WASHINGTON TERRITORY.

Coupeville, Cong. ch.	11 00
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## DAKOTA TERRITORY.

Buffalo Gap, Cong. ch. Fargo, Plymouth ch. Huron, Cong. ch. Jamestown, Mrs. M. S. Welles, Valley Springs, Cong. ch.	7 25 3 00 53 66 5 00 3 33—72 24
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## UTAH TERRITORY.

Ogden, 1st Cong. ch.	10 45
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FOREIGN LANDS AND MISSIONARY  
STATIONS.

Japan, Kobe, D. C. Jencks,	10 50
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## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, *Treasurer.*

For extra scholar in Ahmednagar Boarding School,	20 00
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FROM WOMAN'S BOARD OF MISSIONS OF THE  
INTERIOR.Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer,*

(Of which for Misses Wychoff, 2; for Miss Poole's pupil, 12; for the Home, Prague, 25),	2,039 00
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## MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Central Cong. Sab. sch., 25; Brewer, 1st Cong. Sab. sch., 15; North Waterford, Cong. Sab. sch., 1.70,	41 70
NEW HAMPSHIRE.—Temple, Cong. Sab. sch.	12 50
MASSACHUSETTS.—Auburndale, Cong. Sab. sch., for Mrs. Winsor's work, 19; Boston, Chinese Sab. sch. Mt. Vernon ch., for Hong Kong Mission, 62; Lawrence, South ch., Y. P. S. C. E., for girl, Madura, 15; Westfield, 2d Cong. Sab. sch., 46.51; West- minster, Cong. Sab. sch., 2.08,	144 59
RHODE ISLAND.—Peace Dale, Cong. Sab. sch.	7 65
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NEW YORK.—Perry Centre, West End Sab. sch., for Miss Root,	12 00
NEW JERSEY.—Bergen Point, Reformed ch., 50; Edward F. White, 50; for 2 students in Aintab College,	100 00
OHIO.—Medina, Y. P. S. C. E., 11; Tall- madge, Cong. Sab. sch., 32.45,	43 45
ILLINOIS.—Polo, Sab. sch. of Ind. Pres. ch., for work of Rev. C. F. Gates,	14 81
MISSOURI.—Springfield, Ger. Cong. Sab. sch.	2 00
MICHIGAN.—Kalamazoo, Y. P. S. C. E.	5 00
MINNESOTA.—Glyndon, Union Sab. sch.	74
CALIFORNIA.—Santa Cruz, George Ford, for support of a boy in Ahmednagar,	30 00
DAKOTA.—Yankton, 1st Cong. Sab. sch.	30 00
	<u>519 44</u>

## CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Marlboro', Quincy Blakely,	10
CONNECTICUT.—E. Woodstock, Cong. Sab. sch., 4; Hartford, Warburton chapel, Sab. sch., 10.15; New Britain, South Cong. Sab. sch., 30; Plantsville, Cong. Sab. sch., 13.10,	57 25
OHIO.—Syracuse, Welsh Cong. Sab. sch.	1 00
	<u>58 35</u>

Donations received in November,	15,791 28
Legacies received in November,	4,573 78
	<u>20,365 06</u>

Total from September 1 to Novem-  
ber 30: Donations, \$62,650.00; Lega-  
cies, \$7,758.35=\$70,408.35.

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Previously acknowledged,	\$2,613 54
Foxboro', Edward Caton,	25 00
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Foxboro', Mrs. C. L. Bixby,	5 00
"Other Friends,"	7 00
	<u>2,655 54</u>



# FOR YOUNG PEOPLE.

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## THE ZULUS AT HOME.

BY REV. H. D. GOODENOUGH, OF THE ZULU MISSION.

ON the next page is a picture of some Zulu kraals. This word kraal (pronounced *krawl*) is a Hottentot word used by the Dutch and English to describe a collection of native huts. In the picture there are six kraals, each having from four to twelve huts. You will notice in the centre a circular enclosure. This is the cattle-pen, called a cattle-kraal, and around this are clustered the huts in a circle. Here you see the home of the uncivilized Zulus.

Now I want the young people who read these words to imagine that instead of being born a little white baby boy or girl in a comfortable, civilized home, you first opened your eyes a little black heathen in one of these kraals in Africa. In the dusky faces bending over you would have been a kindly interest, for a Zulu child is always welcome. To father and mother "children are a heritage, and blessed is the man that hath his quiver full." Boys and girls are alike welcome. If there is any difference it is in favor of the girls, for each of whom the father receives ten head of cattle when she is married. As you grow old enough to look about your humble home, you would see beneath, a circular floor of hard earth, and above, the sloping sides of one dome-shaped room, destitute of windows and with no opening except a small arched doorway so low that people must stoop or crawl to enter. There is no chimney, and the dim light is dimmer still by reason of the smoke from the fire in the circular hollow in the middle of the room. Here the simple family meal is cooked, and here the dusky members of the family gather at night with no light but that of the fire, and tell stories far into the evening. Hanging from the smoke-begrimed roof you would see stalks of native grain stuck into the basketwork of little sticks which forms the framework of the hut. You would also see ears of corn braided together and suspended from the roof, and sticks of various sorts stuck into the sides of the hut.

A Zulu boy or man seldom goes from home without carrying several sticks, partly as a defence against human enemies, and partly for use against venomous snakes, of which there are plenty in the grass. Some of these sticks have large knobs on the end, and are called knob-kerries. There are spears too, called *assagais*, thrust into the side of the hut, and various articles — snuffboxes and gourds, used as dishes — suspended from the roof or lying on the floor. At night you would sleep on a piece of matting made of a special kind of grass. As a baby you would have no pillow unless, perhaps, a rolled-up corner of the



ZULU KRAALS IN NATAL.



rough, brown blanket. But grown people have wooden pillows made from the limb of a tree, so cut that attached pieces of branches form legs like a little stool. In the morning you would be taken up without washing or dressing — perhaps some fat would be rubbed over you. You would then be tied upon your mother's back as she went about her work — out into the garden to weed with a big hoe as heavy as a dozen of the light American garden hoes; or perhaps she goes with a company of other women to bring treacle in calabashes on their heads from the sugar-mill ten or even fifteen miles from home.

As you grew a little older, so that you could be trusted to the care of one of your little sisters, you would be transferred from your mother's back to that of a very small girl, who, to keep you quiet, nudges your sides with her elbows, and runs with you outside the hut to the cattle-kraal to see the men milk, and into the huts of your father's other wives; for your father is a polygamist and each wife has a hut for herself. If you want to know what your father would look like, glance at the picture of a Zulu chief on the next page. If you remove his shield and *assagai* and necklace of shells and tiger's claws, it will do very well to represent any ordinary Zulu man. Instead of sweet milk for your dinner your little sister gives you, from a gourd, sour milk called *amasi*, which is considered by the Zulus much nicer than sweet milk. You are taken to see the men building the huts, and the women grinding the corn between two stones.

As you grow up you will get very definite notions of what is "boy's work" and what is "girl's work." The girls will fetch wood and water, do the weeding, carry the *mealies* (Indian corn) to market, etc. The boys will herd the cattle, lead the oxen for plowing, or drive or hold the plow, milk the cows, and build the huts. If you are a boy you will be ashamed to carry burdens or gather wood, because that is girl's work. Have you never known boys in this country who were ashamed to wash dishes, or sweep the house, or take care of baby, because that was girl's work? During some long stormy days as you sit by your mother in the hut as she weaves mats, or shells her harvested beans, she teaches you to make bead necklaces or a bead dress for yourself, and perhaps tells you nursery tales. You will hear dark, fearful stories of cannibals, of witches, of murderers, who kill little children to get medicines from their bodies to use as charms. You will grow up like your parents, suspicious and afraid of all about you — afraid lest they shall employ some evil charm upon you, or lest you shall be accused of employing the like upon them. You will believe in rain doctors, who pretend to have power to cause it to rain. You will believe in witch doctors and will consult them. You will believe, like your parents, that the snake which comes about your hut is the spirit of some ancestor returning to his home, and you will offer sacrifices to it.

In short, you will grow up believing and practising just what your parents do. You will grow up and come to understand the system of polygamy, and, if a girl, would look forward to the time when you are to be one of several wives of a heathen man. If a boy, you become ambitious to be the master of a large kraal with many wives and many cattle, and with many daughters to be sold in marriage for more cattle. For polygamy degrades marriage to a mere matter of business — the means of wealth-getting: the more wives the more daughters,

and the more daughters the more cattle, and the more cattle and the larger the kraal, the greater and more influential the man.

Perhaps you can now realize something more than you have what your Christian, civilized homes have done for you. Can you show your gratitude in



A ZULU CHIEF.

any better way than by sending to your dark brothers and sisters in Africa the gospel of Christ, which has been the one power in the world to turn men from darkness to light?





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